

THE MISSIONARY REVIEW



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The Missionary Review of the World

AN ILLUSTRATED MONTHLY RECORD OF PROGRESS AND OPPORTUNITY IN WORLD-WIDE CHRISTIAN MISSIONS

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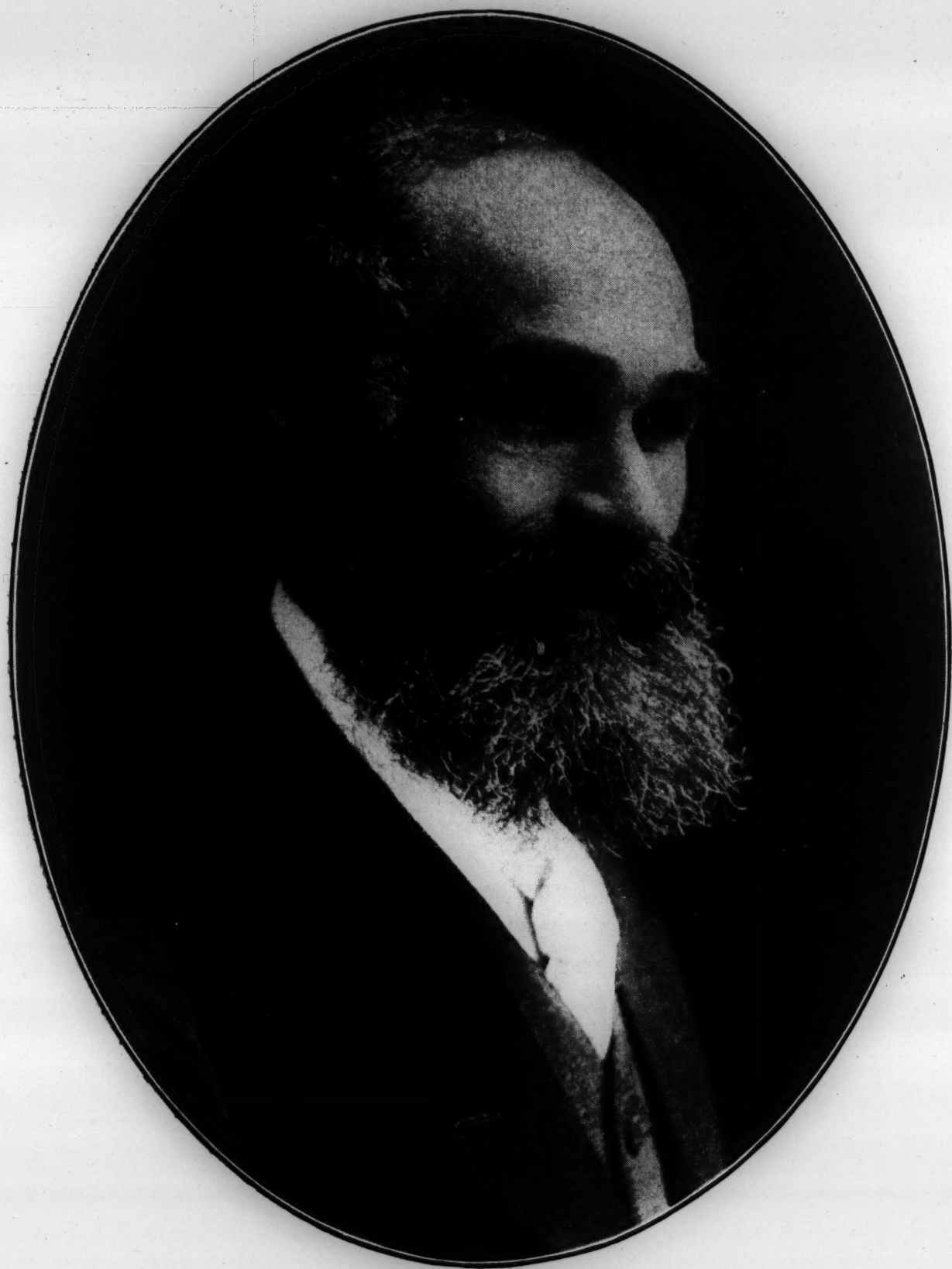
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Each number of *The Missionary Review of the World* contains 80 pages, 8vo. The Bound Volume at the end of each year (nearly 1,000 pages) is a great Missionary Library and Encyclopedia.

FUEL FOR MISSIONARY FIRES



1. Many of the new officials in the Mexican Government are Protestants, and many native young women, trained in mission-schools, are being employed to institute educational reforms. (See page 186.)
2. The results of forty-four years patient labor and sacrifice in the American Mission at Van, Turkey, seems to have been obliterated by the recent massacres, but the missionaries who have been driven out are eagerly waiting to return to rebuild the work. (See page 169.)
3. About two million Russians, now war prisoners in German and Austrian camps, are definitely accessible to the Gospel message through evangelical literature, as never before in history. (See page 161.)
4. The Government of Yucatan, Mexico, has taken steps to eliminate the Roman Catholic clerical influence from politics. Roman Catholic churches are deserted, while the kindness of Protestant missionaries to the sick and wounded has opened many hearts, and large and attentive audiences come to hear their message. (See page 163.)
5. It is estimated that, of the 50,000,000 people in South America, there are 40,000,000 who have never had the Gospel of Christ so presented to them that they have understood it and the real claim of Christ upon their lives. (See page 221.)
6. Intoxicating liquors, which cause the "modern demon-possession," have been cast out of seven more states in America by laws in force January 1, 1916. Eighteen states now are lined up for prohibition. (See page 223.)
7. Young Armenian girls have recently been put up for sale as slaves to wealthy Turks in Constantinople, according to a correspondent of a Swiss paper. The prices ranged from \$1.60 up. (See page 227.)
8. The war promises to remove one of the great hindrances to the evangelization of Syria and Turkey—namely, lack of good roads and railways. These are now being built rapidly for army transportation and will later become highways for the Gospel. (See page 163.)
9. A men's religion club in Philadelphia has enrolled 110,000 members in the past year. Its progress and methods are being watched with the greatest interest by leaders in all denominations. (See page 167.)
10. A remarkable revival has recently been experienced in Suchowfu, China. The foundations were laid when the Christians prepared for the meetings by prayer-groups and by special study of the work of the Holy Spirit in the book of Acts. (See page 201.)
11. A Student Volunteer Gospel team from Peking University, China, recently started out drest in khaki uniforms and pith helmets, with banners and drums, hymn-books, Bibles, and stereopticon, to conduct an evangelistic campaign in various Chinese villages. Crowds greeted them everywhere. (See page 232.)



THE REV. DAVID BARON—A HEBREW CHRISTIAN

Director of the Hebrew Christian Testimony to Israel Mission in London, England. David Baron was born in Suwalki, Russian Poland, in the year 1855. His parents were pious, orthodox Jews. When a lad he went to England, where he has since lived for over forty years. In England he first read a copy of the New Testament, and became a believer in and a follower of Jesus Christ. He was connected with the Mildmay Mission to the Jews for sixteen years after his conversion; but in 1893 the Hebrew Christian Testimony to Israel was founded, and Mr. Baron became a director with the Rev. C. A. Schonberger, brother-in-law of the late Adolph Saphir. This mission is devoted to preaching and teaching the Word of God by word of mouth, by pen, and by life. The workers are Hebrew Christians. Three missionaries are now working in Europe under difficulties, one of them in Russia ministering funds sent for the relief of the distressed Jews, another in Germany, and another in Hungary.

THE MISSIONARY REVIEW



OF THE WORLD



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SIGNS OF THE TIMES

OPPORTUNITIES AMONG WAR PRISONERS

ONE great reason for working and praying to keep the United States out of the European war, if it can be done righteously, is the position of influence now offered among the citizens of all the warring nations. Never in history have there been so many prisoners of war at one time. Russia alone claims to have over one million German and Austrian prisoners of war, and the Central Powers claim some 2,000,000 Allied captives. There are in addition the prisoners held in France, England, Italy, and Egypt—a total of probably four million men who are shut up in enemies' prison camps with no comforts of life, little to do, almost nothing to read, and much to think about. These prison camps offer an unusual opportunity for Christian

service—such as may never come again.

The International Y. M. C. A. has been able, through its representatives in Europe, to obtain the consent of the British, French, German, and Russian governments to establish tents in many of the prison camps, where work is conducted along educational and social service lines. The result has been most gratifying in developing a healthful life and spirit among the prisoners and good will toward the ideals represented by the Young Men's Christian Association.

The unusual opportunity to reach the Russian prisoners in Germany with the Gospel of Christ has led a group of American Christians to form a "Committee for Gospel Work Among War Prisoners." There is an executive committee, including Dr. W. I. Haven, secretary of the

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

American Bible Society, Mr. D. M. O. Shelton, the president of the National Bible Society and the editor of the REVIEW. The treasurer of the fund is Mr. Edwin M. Bulkley, of Spencer, Trask & Company, Bankers, 25 Broad Street, New York.

It is well known that the Orthodox (Greek) Church in Russia has always strongly opposed evangelical work in the territory of the Czar. Princes and peasants have had no real privilege of hearing the Gospel because of ecclesiastical and governmental regulations. Now, however, over two million Russians of all classes are shut up in German and Austrian camps and welcome any diversion. It is an unusual opportunity to give them copies of the New Testament and evangelical tracts in their own language. Since the Y. M. C. A. workers are unable to undertake this direct evangelism, the American Committee has been formed for distinctively Gospel work. The way is open, since the German government has granted permission for the distribution of Christian tracts and Testaments. A Russian prisoner also expresses the desire of many hearts in a petition recently received, which being translated reads:

I have the honor most humbly to request you to please send to us, Russian war-prisoners, spiritual literature and explanations in the Russian print, to the following address:

Besitzer Friedrich, Heinrichsdorf, bei Bischof, Rossel, Ost Preussen.

DIMITRY SIDONOFF.
(A Petition.)

There is a time in the affairs of men at war which, taken at the flood, leads on to God; neglected—but let it not be neglected. The New Testa-

ment in Russian is ready for distribution, many suitable evangelical tracts have been translated, men are ready, and only the funds and the prayers of Christians are needed to lay foundations on which will be built the temple of God for times of peace.

THE OUTLOOK IN MEXICO

NORMAL conditions are gradually being restored in Mexico under General Carranza, altho peace has not yet returned. While the Constitutional troops are seeking to eliminate Villa, the Red Cross workers are endeavoring to stamp out the epidemic of typhus fever. The number of cases is variously stated at figures from 5,000 to 70,000 in Mexico City alone.

Most of the Protestant mission workers have returned to their posts, so that schools and churches are again being opened. Everywhere the American missionaries have received a hearty welcome, and report greater openings for evangelical work than before the series of revolutions. It is a remarkable fact that, in spite of the location of Northern Presbyterian missions in disturbed districts, none of the mission property has been destroyed.

The new government has shown decided friendliness to Protestants, and has appointed a number of leading Christians to positions of importance in the national and state governments. A leading member of the Methodist Church, Professor Andrés Osuna, is the new Commissioner of Education for the Federal District.

The kindness of missionaries and other Christians toward the sick, starving, and wounded has opened

many hearts. A revival of religion in Yucatan is reported, with eager and attentive audiences. Prof. R. A. Brown, of Merida, writes:

"To one who knows Mexico of five years ago, the first striking change is the absence of the clatter and bang of innumerable bells of the as almost innumerable Catholic churches. I have been in the country thirty days, and have not seen one man, woman, or child go in or out of a Roman church. Every one that I have seen, from cathedral to country chapel, is tightly shut by order of the government. Some Catholic friends started to mass the other Sunday morning, but could find no church open. It is said that some are kept open, for it is not the aim of the 'revolution to do away with religion, but with the political intrigues of the clergy and their exploitation of poor, ignorant people. The new government seems determined to extirpate every vestige of clerical power in politics, and it has the middle classes with it, heart and fist.

"Last week the great, aristocratic church of Merida was swept clean of its last idol, and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican, whose hands were still covered with the dust of the idols he had been helping to smash, said to a friend of mine, 'We saved a few images, which we are going to take to the public schools, and standing them up before the children, say, 'Here you see what a *santo* looks like, and now you see how he can be destroyed,' then with a hammer the image will be pounded to pieces before the eyes of the children.'"

There is, of course, no alliance

whatsoever between the Mexican government and Protestantism, but, as one of the officials writes: "The present political leaders are very friendly to Protestant Christians because of their sound character, intelligence, and high principles. Surely the good men who are products of missionary work in Mexico are having the best of opportunity to reform the people and their institutions."

Many Catholics are asking why their temples are closed and the evangelical churches continue their services without hindrance. Some people's eyes are opening to the truth, and they are beginning to surmise that there may be a better way than the only one they ever really knew. Without doing injustice to the Roman Catholics of Mexico, it is hoped that the Evangelical Christians will have a benevolent and predominating influence in the regeneration of Mexico.

THE NATIONAL MISSIONARY CAMPAIGN

GREAT audiences of men are reported in attendance at all the conventions of the Laymen's Missionary Movement. In Chicago there were 4,557 paid registered delegates from over twenty denominations. In Boston there were over 1,000 delegates from one denomination alone. In Fargo, North Dakota, with a population of only 20,000, there were 1,300 delegates.

The results of these conventions are most encouraging. Not only are men awakened to their responsibility for Christian work at home and abroad, but in many churches systematic mission study has been inaugurated, and every-member canvass

programs for the increase of gifts. After the Chicago Convention there was a week of missionary education for six Episcopal churches, and an every-member canvass showed an increase of \$10,000 in gifts for congregational expenses and for missions. New members were also added to the churches.

Here are some of the results reported from a few of the conventions already held:

Ninety-five per cent. of the delegates to the Boston Convention were laymen. Only 125 ministers registered as delegates.

The Columbia, S. C., Committee arranged with the railroads of South Carolina, to hang two campaign posters in every railroad station of any importance in the state.

The number of towns represented at the Boston Convention, outside of Boston, was 95. A total of 435 churches was represented in the 2,592 delegates at the Boston Convention.

A Baltimore woman and her daughter decided to buy an automobile, and had looked at various makes and consulted agents; but after the Baltimore Convention, they decided to put \$600 into the support of a missionary and defer the purchase of a motor-car.

Many denominations cooperated in the conventions. The number of delegates shows a gain of 57 per cent. over the conventions of 1906, and each pays two dollars for registration. Much preparatory work had been done by denominational conferences, by teams of laymen in surveys of the convention districts, in rallies of the churches, by advance agents in the convention cities, and also by a group of commissions on

the problem of local church efficiency. The permanence of the work is provided for by the organization of "follow-up" committees in every convention area.

Great preparations are being made for the National Convention in Washington, D.C., in April.

AMERICAN HOME MISSION LEADERS IN CONFERENCE

HOME and foreign missionary leaders hold their council of spiritual peace and war during the second week in January, when reports are given by various committees, and plans are made for further progress. About four hundred gathered in New York for a preliminary dinner on Monday evening, January 10th. During the following three days the Home Mission Council met in Madison Square Presbyterian Church, and some 250 delegates went to Garden City, Long Island, for the Foreign Missions Conference.

Many important phases of the social and religious life in America were discussed by the home mission officials of all denominations.

The Indian problem was presented by Rev. Henry Roe Cloud, the Winnebago Indian, who told of his new institute at Wichita, Kansas, where ten young men from ten different tribes are in training for leadership. A Hungarian pastor from Toledo described the growth of his church from nothing to five hundred members in five years, and of \$20,000 gifts from their poverty. Dr. Powell, of Louisville, a Southerner, made a plea for his negro neighbors.

Dr. Perry, the Home Mission Council's representative in mission work at ports of entry, reported the

effort to introduce team work among the fifty-six missionaries at Ellis Island. Dr. Warren H. Wilson reported the advance in the field of the rural church, Dr. Herman F. Swartz, the appeal of the city, Dr. H. P. Douglass an account of the remarkable cooperation between denominations in Porto Rico.

An important action was the approval of the move by representatives of five denominations in Utah looking toward complete cooperation in that state. Baptists, Congregationalists, Methodists, Presbyterians, and Episcopalians, have entered into agreement that all questions bearing on the location and relationship of existing mission churches shall be submitted to a committee of three national secretaries, whose decisions shall be final. All questions as to the location of new missions are to be passed upon by a joint state commission of the denominations concerned, whose approval shall be a prerequisite to action. There shall also be an annual conference of the five bodies for the study of common problems.

This is the direct result of the work of the "Neglected Fields Survey," undertaken some years ago by the Home Missions Council.

The United Missions Committee which was appointed by the Foreign Missions Conference and the Home Missions Council to act as a bond of union between them and for cooperation with interdenominational bodies, presented the first annual report. One of its early undertakings will be to study in missionary finance, education publicity, recruiting and placing these studies at the service of all

mission boards. It is hoped that economy of effort and increased value may result from a study up of these subjects by the united committee.

The united study committee reported that the book of studies for next year will be "The Two Americas," a text-book so constructed as to combine foreign and home mission interests.

AMERICAN FOREIGN MISSIONS

DURING the year 1915 the gifts to foreign Missions, reported through the Protestant organizations, show an increase over the previous year of \$2,186,628 (see insert). This includes an increase of \$423,300 received for investment and \$300,000 increase for relief work. The Canadian missionary societies on account of the war, show a decrease in Foreign missionary contributions of \$92,703. Nothing is reported for investment but \$39,809 was given for famine and similar relief work. The spiritual results of the war are however very marked in Canada as pointed out by Dr. James Endicott.

The foreign missions conference represents 40 boards, 9,000 missionaries, and an annual expenditure of \$17,600,000. A few years ago the annual budget of the conference and its committees was \$5,000, while today it is \$70,000, including the \$50,000 grant of the Rockefeller Foundation.

One of the most stirring sessions of the conference was spent in the study of the unoccupied fields of the world. The great unoccupied and unclaimed areas of South America, Africa, and Asia were shown on a large map, and the condition of these people was described by various speakers. Nineteen hundred years

after Christ, 275,000,000 human beings do not know of the Savior of the world. Charles R. Watson, F. S. Brockman, J. Campbell White, Robert E. Speer, John R. Mott and Charles H. Patton spoke to various phases of the theme. The question was debated as to whether "adequate occupation" of a given field is to be measured by the specific presentation of Christ to every individual residing there or by the establishment of a native church strong enough to proceed independently to the evangelization of its own people. All agreed with Dr. Speer, that the foundation and cultivation of a native self propagating church does not exclude the fundamental purpose of the missionary to preach the gospel to all people in every land.

Another thrilling session was on the war and missions. This was devoted largely to the condition of German missionaries interned in lands controlled by the Allies. A committee of the conference has sent to these and a few French missionaries, for their personal needs, about \$30,000, gathered from the various boards.

The Board of Missionary Preparation reported that they have in preparation a series of authoritative books on Confucianism, Buddhism, Hinduism, Islam and Animism, for the use of missionaries whose work is to be with people of these religious systems. A movement is on foot for the coordination and possible consolidation of mission publishing plants throughout the world. One of the greatest encouragements is in the gradual progress toward cooperation.

BRITISH MISSIONARY FINANCES

WHILE the gifts to benevolent and missionary objects in America have increased during the past year, the strain of the war and its many resulting needs has naturally caused a falling off in the income of many societies in Great Britain. Two years ago the London Missionary Society decided on a line of policy in order to avoid retreat and withdrawal. This involved a reduction in the annual expenditure of \$32,500, and an annual increase in income for a period of three years of \$50,000 a year, which was the minimum required to finance its existing work with a clean balance-sheet. The churches endorsed this decision by supplying the first instalment of \$50,000 in the first year. Then came the war, and an immediate shrinkage of income, which has, unfortunately, coincided with a large falling off in legacies. At its December meeting, the Board faced a probable deficiency of \$125,000 for the year ending March 31st, and voted a minimum reduction in expenditure for the succeeding year of \$50,000. This will involve the entire closing of its mission in Calcutta, established nearly one hundred years ago, which has twelve European missionaries, important high-schools for girls and boys, teacher-training work, and villagers' boarding schools. The Mirzapur Mission, involving five missionaries and a large Indian staff for educational and evangelistic work, is also to be given up. Other extensive relinquishments are proposed in New Guinea and the South Seas. The only thing that can avert this catastrophe is an adequate response on the part of the Society's

constituency before March 31st. May the way be provided for the continuance of these important missions.

AMERICAN CHURCH STATISTICS

THE statistics for churches in the United States for 1915 have been gathered by Dr. Henry K. Carroll of the Federal Council of the Churches of Christ in America. These figures show a total net gain in communicants of 653,640—not as large by 128,000 as the gain reported a year ago. A loss of 150 churches is perplexing, unless it is due in part to union movements such as that of the Cumberland Presbyterians with the Presbyterians (North).

The total membership in all churches is given as 39,380,718, of whom 14,049,063 are Roman Catholics (including children). While Jewish congregations report 143,000 heads of families in which there are probably 700,000 members, where are the other 2,000,000 Hebrews in America? Dowie's Christian Catholic Church is evidently dying and refuses information. The Christian Scientists have given no returns for members since 1907. The largest Protestant denominations are the following:

	Ministers.	Churches.	Communicants.
Baptists (North) ..	8,290	9,575	1,252,633
National Baptists ..	13,806	16,842	2,018,868
Congregational	5,923	6,108	771,362
Disciples	6,161	8,494	1,363,163
Methodist (North) ..	18,813	28,428	3,657,594
Methodist (South) ..	7,203	16,787	2,072,035
Presbyterian (North) ..	9,560	9,881	1,495,157
Presbyterian (South) ..	1,850	3,438	332,339
Protestant Episcopal ..	5,538	8,061	1,040,896
Ref. Ch. in U. S. ...	1,213	1,759	320,459
United Brethren ...	1,875	3,507	339,215

The largest denominational Protestant family is the Methodist, which reports 7,472,108 members (in 16 bodies). The next is the Baptist,

which counts (in 15 bodies) 6,307,055 communicants. All Presbyterians number 2,104,039 (12 bodies), and the Lutherans (in 20 bodies) number 2,434,184 communicants. The largest gains are given for the Methodists (144,079), and the next for the Baptists (130,838), while Roman Catholics report 187,795 increase. Lutherans show a 10,786 decrease. In 25 years the net gain for Protestants is nearly 12,000,000 and for Roman Catholics 7,817,000, or over 100 per cent.

THE STONEMEN'S FELLOWSHIP

A GROWING seriousness and interest in religion has been reported from many parts of the United States as well as in Canada, Great Britain, and the Continent. One remarkable example is in the "Stonemen's Fellowship," a men's church club which was organized some time ago by the rector of Holy Trinity Church, Philadelphia. Since the "Billy" Sunday campaign a year ago, the membership has grown to about 110,000 men, perhaps less than half of them of the voting age. The members are from many different Christian bodies or members of none, but are bound in close fellowship, meeting for prayer and Bible-reading. While founded by an Episcopal rector, the movement has spread into many other denominations.

Naturally there has been serious opposition to the movement, which started in a Protestant Episcopal church, and there are grave dangers that beset it—one of which is that a loose sort of membership in the Fellowship will be looked upon as equivalent to full confession of faith in Christ.



COMING EVENTS



March

- 1st to 3d, 5th—Laymen's Missionary Movement Conv., Little Rock, Ark.
1st, 3d, 5th—Laymen's Missionary Movement Conv., San Diego, Cal.
1st, 3d, 5th—Laymen's Missionary Movement Conv., Columbus, Ohio.
3d—50th Birthday Celebration of the Young Women's Christian Association.
5th to 8th—Laymen's Missionary Movement Convention, El Paso, Texas.
5th to 8th—Laymen's Missionary Movement Convention, Oklahoma, Okla.
7th—The 80th anniversary of the birth of Bishop Thoburn of India, 1836.
8th to 10th, 12th—Laymen's Missionary Movement Conv., Ft. Worth, Texas.
12th to 14th—Laymen's Missionary Movement Convention, Harrisburg, Pa.
12th to 15th—Laymen's Missionary Movement Convention, Houston, Texas.
12th to 19th—Christian and Missionary Alliance Conv., Pittsburg, Pa.
19th to 21st—Laymen's Missionary Movement Convention, Worcester, Mass.
22d to 24th, 26th—Laymen's Missionary Movement Conv., Scranton, Pa.
22d to 26th—Baptist Young People's Missionary Conf., Ft. Worth, Texas.
26th to 28th—Laymen's Missionary Movement Convention, Binghamton, N. Y.
29th to 31st, Apr. 2d—Laymen's Missionary Movement Conv., Syracuse, N. Y.

April

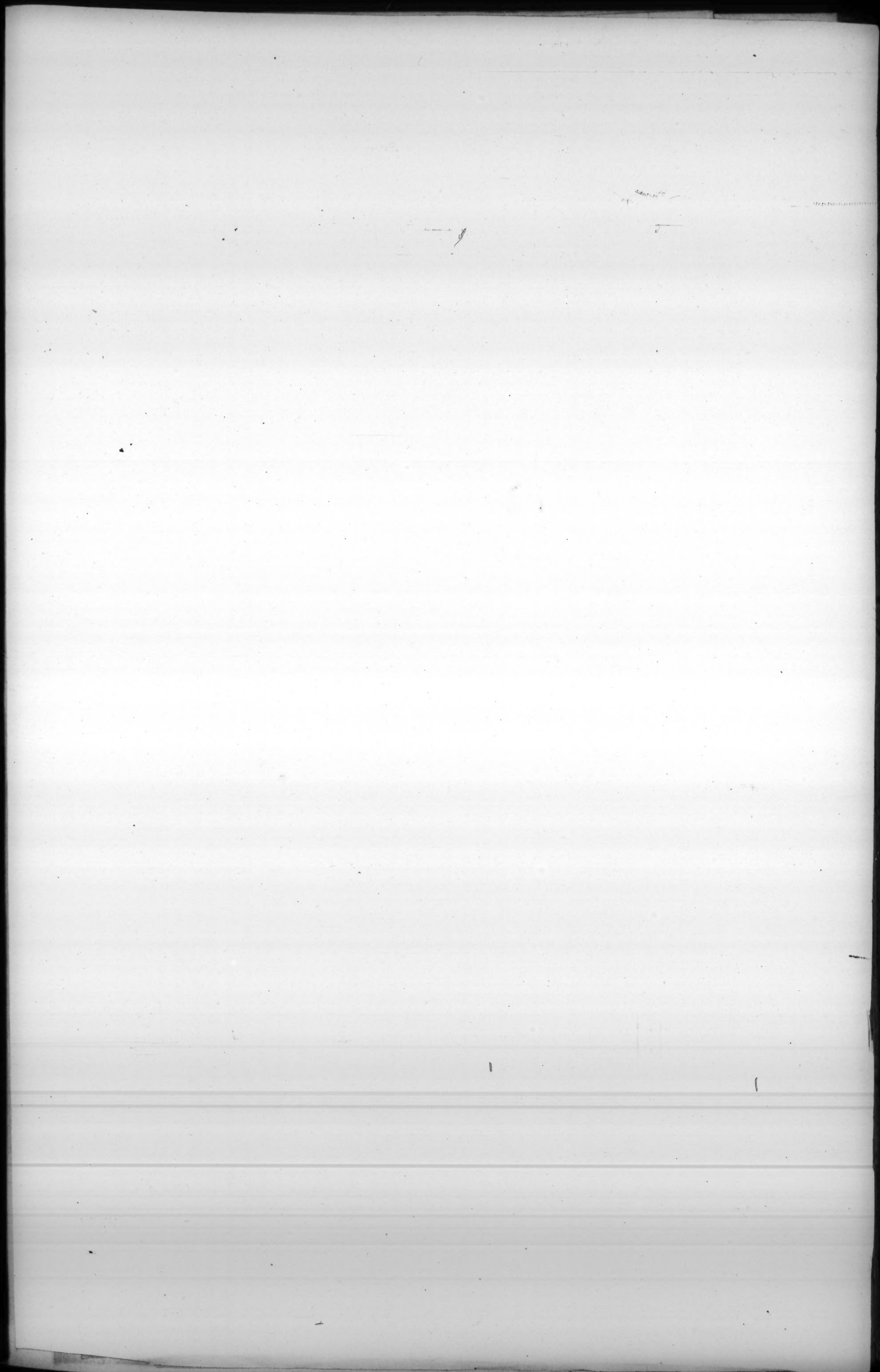
- 7th—The 375th anniversary of the sailing of Xavier for India, 1541.
9th to 12th—Laymen's Missionary Movement Convention, New York, N. Y.
9th to 12th—Laymen's Missionary Movement Convention, Brooklyn, N. Y.
22d—The 110th anniversary of the landing of Henry Martyn in India, 1806.
26th to 30th—Laymen's National Missionary Congress, Washington, D. C.
27th—The 40th anniversary of the sailing of Mackay for Uganda, 1876.
Apr. 30th to May 2d—United Brethren Missionary Conf., Bowling Green, O.

May

- 1st—The 100th anniversary of the birth of Fidelia Fiske, of Persia, 1816.
8th—The 100th anniversary of founding of the American Bible Society, 1816.
14th—The 25th anniversary of the death of Bishop Valpey French, 1891.
17th to 22d—Southern Baptist Convention, Asheville, N. C.
21st—The 25th anniversary of the death of James Gilmour, Mongolia, 1891.

June

- 2d—The 15th anniversary of the death of George L. Mackay, Formosa, 1901.
2d to 5th—Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J.
6th to 16th—Y. W. C. A. Student Summer Conference, Blue Ridge, N. C.
7th to 14th—Conf. of missionaries of Pres. Ch. in U. S., New York, N. Y.
23d to July 3d—Y. W. C. A. Student Summer Conference, Seabeck, Wash.
23d to July 3d—Y. W. C. A. Student Summer Conference, Silver Bay, N. Y.
26th to 30th—Convention Anti-Saloon League in America, Indianapolis, Ind.
26th to July 6th—Missionary Education Movement Conf. Blue Ridge, N. C.



STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES

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STATISTICS GATHERED BY THE HOME MISSIONS

NAME OF ORGANIZATION (Abbreviated)	Date of Organization	Total Home Income (Dollars)	Total Income from the Field (Dollars)	FOREIGN MISSIONARIES:										Total Force in the Field	Stations
				Ordained (not Phys.)	PHYSICIANS:		Laymen (not Phys.)	Wives of Mis- sionaries (not Phys.)	Unmarried Women (not Phys.)	Special Short Term and Assistant	Total	Total Native Workers			
					Male	Female									
1. Canada															
Canadian Baptist Foreign Mission Board.....	1912	\$113,884.68	.....	31	2	4	1	26	32	...	96	616	712	27	
Mission Society, Church of England in Canada†.....	1902	140,487.92	.....	17	3	2	...	15	20	...	57	50	107	19	
Mission Society, Methodist Church, Canada.....	1824	243,824.46	(b)7,005.66	57	14	3	20	83	10	...	187	128	315	20	
Foreign Mission Com. Presbyterian Church, Canada....	1844	458,719.20	.....	67	16	9	11	78	63	...	244	477	721	35	
Other Organizations (18).....	....	338,542.74	13,846.04	44	5	12	30	126	167	...	384	12	396	43	
Total.....		1,295,459.00	20,851.70	216	40	30	62	328	292	...	968	1,283	2,251	144	
Less deductions on account of duplications.....		177,911.43	.....	3	...	7	...	66	72	...	148	.....	148	...	
Net Totals.....		1,117,547.57	20,851.70	213	40	23	62	262	220	...	820	1,283	2,103	144	
Received for Investment.....		39,809.18	.....	...	...	...	...	...	...	...	.....	.....	.....	...	
Received for Famine Relief and other similar objects...		15.00	.....	...	...	...	...	...	...	...	.....	.....	.....	...	
Totals, Canada, 1915.....		1,157,371.75	20,851.70	213	40	23	62	262	220	..	820	1,283	2,103	144	
" " 1914.....		1,252,075.19	24,047.17	225	41	16	33	236	219	...	770	1,596	2,366	153	
2. United States															
Seventh-day Adventists Denomination.....	1863	615,565.95	231,170.88	145	14	7	227	275	81	...	749	1,153	1,902	247	
Am. Advent Miss. Society.....	1865	22,904.00	.....	4	1	...	...	4	6	...	15	55	70	3	
Am. Baptist Foreign Miss. Society.....	1814	1,364,268.28	1,127,693.00	209	37	17	27	248	174	5	717	6,054	6,771	127	
Seventh-day Baptist Miss. Society.....	1842	11,886.12	.....	3	...	2	...	2	2	...	9	15	24	3	
Foreign Miss. Board Southern Baptist Con.....	1845	537,076.66	144,427.64	117	11	1	...	119	50	...	288	651	949	59	
Foreign Miss. Board Nat. Baptist Con.†.....	1880	21,312.23	.....	2	...	...	...	1	3	...	6	44	50	26	
Gen. Miss. Board Ch. of the Brethren.....	1884	114,720.82	1,045.00	18	3	2	...	16	16	...	55	172	227	12	
Miss. Board of the Christian Church.....	1878	19,667.34	995.92	5	...	...	...	5	2	...	12	22	34	5	
Foreign Christian Miss. Society (Disciples).....	1875	330,495.29	46,830.86	87	...	...	...	61	32	...	180	767	947	39	
Christian Wom. Board, Miss. Ch. of Christ (Disciples).†	1874	120,667.62	11,057.25	22	2	4	...	18	28	8	82	189	271	17	
American Board, Com. for Foreign Miss.....	1810	1,101,570.47	367,391.00	166	36	17	25	203	207	41	695	4,777	5,472	103	
Miss. Society Evangelical Assn.....	1838	40,565.09	1,728.23	7	1	...	...	8	9	...	25	56	81	3	
Am. Friends' Board of Foreign Miss.....	1894	74,157.61	17,422.25	16	3	2	10	26	34	...	91	(g)159	250	(g)32	
Foreign Miss. Assn. Friends of Philadelphia.....	1882	19,310.57	341.30	2	...	...	1	3	4	2	12	12	24	2	
Foreign Miss. Board, German Evang. Synod of No. Am... Bd. For. Miss. Gen. Synod Evang. Luth. Ch., U. S. A.¹...	1884 1837	45,529.34 114,002.61	1,778.24 30,209.00	12 21	...	3	1	6 17	6 16	...	24 58	277 858	301 916	6 11	
Bd. For. Miss. Gen. Council Evang. Luth. Ch. No. Am.¹.. Bd. For. Miss. United Synod Evang. Luth. Ch. in South Porto Rico Miss. Bd., Gen. Council, Evang. Luth. Ch., No. America.¹.....	1869 1890 1899	107,676.30 27,500.00 15,428.70	15,015.00 736.00 534.37	15 5 3	...	1	1	11 5 2	11 2 3	...	39 12 8	484 14 12	523 26 20	10 4 2	
United Norwegian Luth. Ch. of America.....	1890	99,119.68	911.85	26	...	...	3	26	21	...	76	178	254	13	
Hauges Norwegian Evang. Luth. Synod of Am.....	1890	25,000.00	1,307.16	5	...	...	2	7	7	...	21	62	83	6	
Swedish Evang. Miss. Covenant of America†.....	....	32,214.87	370.00	12	1	...	...	13	10	...	36	(b)25	61	8	
Swedish Luth. Augustana China Miss. Society.....	1902	40,114.79	.....	10	2	...	2	13	5	...	32	53	85	5	
Board For. Miss. Evang. Luth. Synod, Mo., Ohio and other States.....	....	51,957.81	.....	17	...	...	1	11	1	...	30	95	125	12	
Bd. For. Miss. Gen. Conf. of the Mennonites of No. Am.. Board For. Miss. Methodist Episcopal Church.....	1863 1819	10,624.73 1,588,755.29	 848,052.00	7 356	...	...	...	7 59	1 59	...	15 901	44 11,300	59 12,201	3 277	
Home and For. Miss. Dept., African Meth. Epis. Church† Board Miss. Methodist Epis. Church, South.....	1844 1846	16,840.42 797,691.42	4,215.83 65,845.35	70 105	...	...	...	2 13	3 122	...	75 390	552 513	627 903	130 ...	
Gen. Miss. Bd., Free Meth. Ch., No. America.....	1882	56,029.41	2,722.98	20	2	...	8	27	30	6	93	208	301	21	
Bd. For. Miss. Methodist Protestant Church.....	....	25,535.10	7,156.05	3	...	...	...	3	...	...	6	76	82	...	
Woman's For. Miss. Society, Meth. Protestant Church.. Miss. Soc. Wesleyan Meth. Connection of America†....	1879 1891	14,730.53 18,378.21	447.00	2 2	...	2	2	4 4	6 4	...	10 14	36 9	46 23	4 6	
Miss. Society African Meth. Epis. Zion Church†.....	....	5,300.00	.....	7	...	...	12	4	...	...	23	6	29	3	
Board For. Miss. Presbyterian Ch., U. S. A.....	1837	2,262,061.15	716,579.00	362	79	26	75	443	291	26	1,302	5,863	7,165	163	
Synod Ref. Presbyterian Ch. of No. America.....	1856	46,859.63	(g) 5,046.00	11	5	2	...	16	10	3	47	75	122	4	
Board For. Miss. United Pres. Church, No. America.... Ex. Com. For. Miss. Pres. Church., U. S.....	 1861	344,503.77 522,515.59	230,966.00 56,422.00	59 106	7 19	4 3	9 16	68 117	79 79	58 ...	284 340	1,221 1,227	1,505 1,567	24 57	
Domestic and For. Miss. Soc. Prot. Epis. Ch., U. S. A.†. Gen. Miss. Bd. Pentecostal Ch. of the Nazarene.....	1820	1,152,250.00 28,238.94	..... .....	132 15	19 ...	5 ...	53 ...	80 13	158 14	...	447 42	1,081 44	1,528 86	121 19	
Bd. For. Miss. Reformed Ch. in America (Dutch)..... Bd. For. Miss., Reformed Ch., U. S. (German).....	1832 1838	289,970.30 134,572.11	14,400.00 13,706.00	34 19	11 ...	7 ...	4 6	34 22	41 14	...	131 61	759 140	890 201	27 6	
For. Miss. Society, United Brethren in Christ.....	1853	104,222.17	17,461.00	22	1	3	1	22	14	...	63	174	237	16	
Scandinavian Alliance Miss. of No. America.....	1897	44,033.53	.....	39	...	...	...	30	35	...	104	.....	104	...	
American Bible Society†.....	1816	334,054.00	.....	29	1	...	16	45	3	...	94	1,366	1,460	32	
Christian and Missionary Alliance.....	1889	190,243.63	10,628.00	81	1	...	22	79	88	...	271	459	730	99	
Woman's Union Miss. Society of America.....	1860	91,167.19	.....	...	...	7	...	...	23	1	31	142	173	5	
Other Organizations (103).....	....	4,906,099.63	457,036.32	415	41	91	124	647	1,245	4	2,567	7,856	10,423	534	
Educational, Medical, etc., Organizations (21).....	....	422,485.27	72,657.00	15	25	...	113	48	17	...	218	137	355	5	
Less deductions on account of duplications.....		18,359,874.17	4,524,305.48	2,840	371	214	833	3,318	3,080	155	10,811	49,472	60,283	2,311	
Net Totals.....		16,566,782.67	4,521,130.66	2,803	356	160	825	2,913	2,469	151	9,677	48,718	58,405	2,174	
Received for Investment.....		664,823.38	.....	...	...	...	...	...	...	...	...	.....	.....	...	
Received for Famine Relief and other similar objects...		405,013.18	.....	...	...	...	...	...	...	...	...	.....	.....	...	
Totals, United States, 1915.....		17,636,619.23	4,521,130.66	2,803	356	160	825	2,913	2,469	151	9,677	48,718	58,395	2,174	
" " " 1914.....		16,916,535.99	4,211,943.27	2,943	362	169	606	2,734	2,327	...	9,199	49,147	58,346	2,066	
Totals, United States and Canada, 1915.....		18,793,990.98	4,541,982.36	3,016	396	183	837	3,175	2,689	151	10,497	50,001	60,508	2,318	
" " " " " 1914.....		17,168,611.18	4,235,991.44	3,168	403	185	619	2,546	2,970	...	9,969	50,743	60,712	2,219	
" " " " " 1905.....		8,120,725.00	1,282,500.00	2,209	...	...	...	1,612	1,312	...	5,145	25,493	30,638	2	

Last year's figures.

† Foreign work only.

¹ Represents one-half of the totals given for a biennial period.

² For work in China only.

(g) Statistics incomplete.

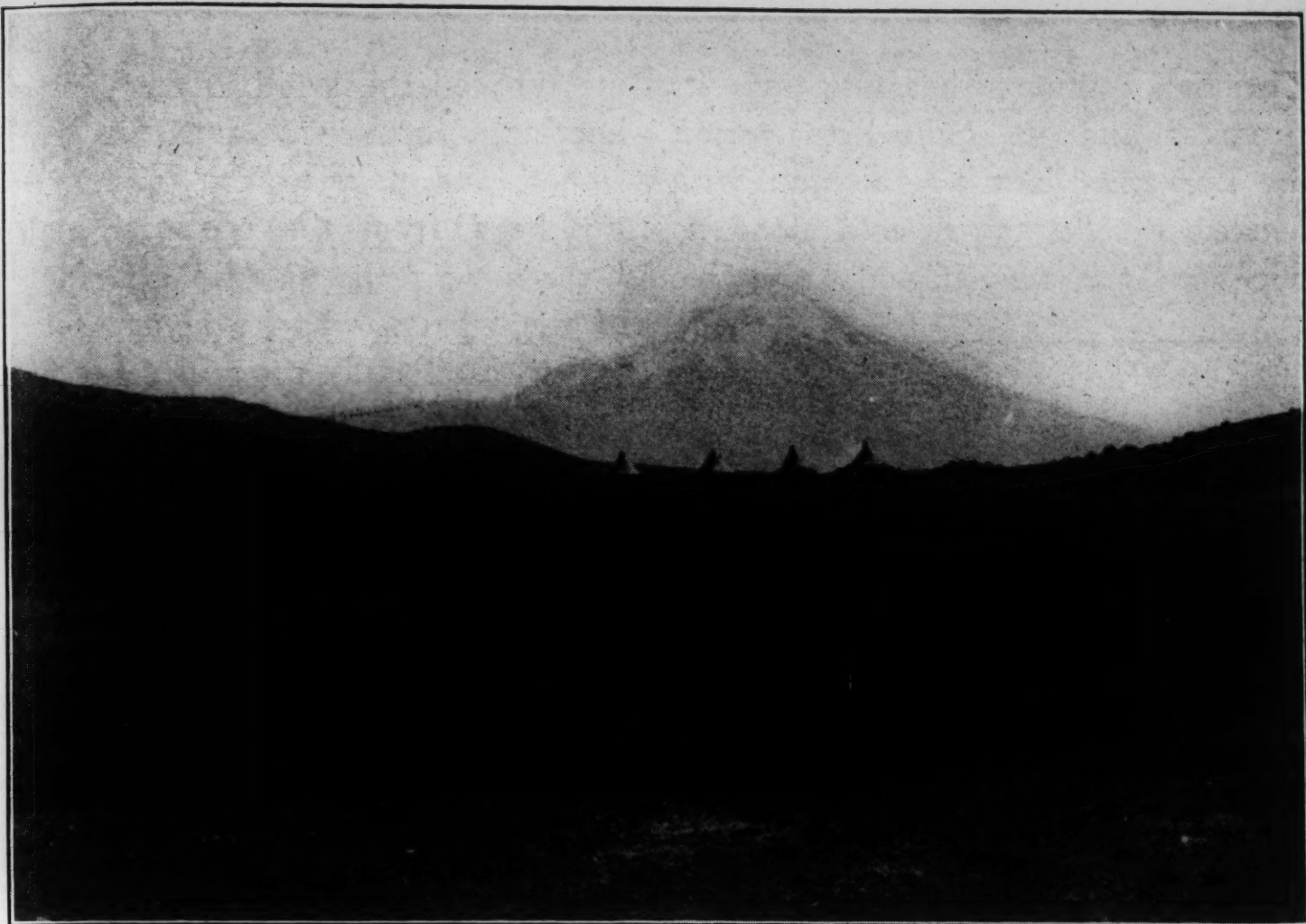
RY SOCIETIES OF THE UNITED STATES AND CANADA, 1915

THE HOME BASE COMMITTEE OF THE FOREIGN MISSIONS CONFERENCE

(See page 168)

	Stations	Out-Stations	Organized Churches	Communicants	Communicants Added during Year	Sunday Schools	Pupils in Same (inc. Teachers)	Colleges, Theological Seminaries, Training Schools	Pupils in Same (inc. Teachers)	Other Schools	Pupils in Same (inc. Teachers)	Hospitals	Free Dispensaries	Foreign Countries in which Missions are Sustained and Number of Missions
12	27	180	71	9,928	541	552	13,288	4	636	252	9,738	5	5	India, South America.
07	19	.....	.....	.....	.....	.....	.....	1	...	11	.....	3	2	Japan, China, India, Palestine, Egypt, South America.
15	20	(b)81	.....	(b)1,476	(b)255	(b)77	(b)4,623	2	970	(b)100	(b)3,045	(b)7	(b)9	China, Japan.
21	35	473	74	12,499	1,253	101	4,715	18	687	191	18,147	12	22	China, Formosa, Korea, India, Trinidad.
96	43	165	24	.....	131	22	.....	1	11	48	2,515	1	12	
51	144	899	169	23,903	2,180	752	22,626	26	2,304	602	33,445	28	50	
48	...	.....	.....	.....	.....	.....	.....	...	...	...	.....	...	...	
03	144	899	169	23,903	2,180	752	22,626	26	2,304	602	33,445	28	50	
...	...							...	...	...		...	...	
...	...							...	...	...		...	...	
03	144	899	169	23,903	2,180	752	22,626	26	2,304	602	33,445	28	50	
66	153	866	163	26,386	3,546	708	24,565	44	3,494	654	27,256	27	41	
02	247	440	766	21,879	3,583	1,105	27,593	14	783	234	10,774	7	22	Africa, Asia, Australia, Europe, South America.
70	3	7	10	900	50	10	1,000	2	195	12	500	...	...	China, Japan.
71	127	4,814	2,841	314,671	14,590	4,664	216,986	34	1,149	2,344	80,062	26	60	Burma, Assam, South India, Bengal, China, Japan, Africa, Philippines, Europe.
24	3	.....	3	122	12	4	158	...	...	5	134	...	1	China, Java, Africa, South America.
49	59	819	382	33,584	6,589	594	23,959	17	776	322	8,057	8	11	China, Africa, Japan, Mexico, South America, Europe.
50	26	25	23	39,985	23,173	25	463	4	...	9	403	...	...	Africa, South America, West Indies.
27	12	63	16	1,486	123	54	1,878	1	42	64	1,622	...	5	China, India, Europe.
34	5	28	19	1,192	114	38	3,437	...	...	...	.....	...	...	Japan, Porto Rico.
47	39	217	144	15,193	3,025	311	18,107	8	...	99	6,106	...	26	Japan, China, Tibet, India, Philippines, Africa, West Indies, Europe, Hawai.
71	17	61	68	4,713	407	83	5,110	...	...	40	2,576	3	10	India, New Zealand, Africa, Mexico, South America, West Indies.
72	103	1,458	676	80,844	5,834	1,452	85,769	32	3,424	1,554	80,259	29	45	Africa, Turkey, India, Ceylon, Japan, China, Philippines, Micronesia, Mexico.
81	3	40	11	1,403	134	63	3,475	2	83	2	250	1	1	Japan, China, Europe. [Europe.
50	(g)32	(g)70	(g)35	(g)4,060	(g)233	(g)65	(g)5,351	(g)13	(g)242	(g)80	(g)5,297	2	2	Palestine, Japan, China, India, Africa, Mexico, West Indies, Alaska, Guatemala.
24	2	8	6	853	44	32	2,670	...	...	1	123	...	...	Japan.
01	6	68	8	2,213	51	.....	2,472	1	16	65	3,896	2	3	India.
16	11	883	606	17,209	1,803	365	23,233	6	121	351	11,825	2	3	India, West Africa, South America.
23	10	.....	350	12,686	792	243	7,335	2	178	262	8,760	1	3	India, Japan, Burma.
26	4	6	3	325	41	12	400	2	...	1	520	...	...	Japan.
20	2	12	9	532	(c)147	16	1,600	...	...	2	65	...	...	Porto Rico.
54	13	100	24	4,531	291	49	2,176	7	...	38	.....	1	2	China, Madagascar.
83	6	36	16	1,300	390	4	542	4	184	...	.....	1	1	China.
61	8	(b)34	(b)6	(b)1,407	(b)240	.....	.....	(b)2	(b)63	(b)29	(b)599	(b)1	(b)1	China, Alaska.
85	5	.....	5	161	.....	2	32	...	...	5	89	...	5	China, Persia.
25	12	58	5	210	52	.....	.....	3	108	44	1,540	...	1	India.
59	3	5	2	150	40	9	466	...	...	9	460	...	...	India, China.
01	277	1,390	2,367	194,381	7,237	7,204	334,036	43	3 237	2,763	91,676	32	...	China, Japan, Korea, India, Philippines, Africa, Malaysia, South America, [Mexico, Europe.
27	130	.....	146	17,426	.....	120	1,226	6	547	...	.....	...	...	Africa, West Indies, South America.
03	...	.....	591	30,139	.....	636	35,009	9	600	184	12,437	7	2	China, Korea, Japan, Brazil, Mexico, Cuba, Africa.
01	21	95	26	2,453	440	56	3,544	2	79	72	1,523	...	2	Africa, India, China, Japan, West Indies.
82	...	59	10	1,436	236	72	4,082	1	438	6	552	...	...	Japan.
46	4	.....	4	279	50	8	602	...	...	12	564	...	1	Japan, China.
23	6	2	2	100	.....	4	300	3	80	3	70	...	1	Africa, India.
29	3	.....	.....	5,590	550	15	1,200	1	...	1	...	...	...	West Indies, Western Africa.
65	163	1,678	859	143,306	17,281	2,910	183,656	222	1,755	1,802	64,223	70	95	China, Japan, Korea, India, Philippines, Persia, Siam, Syria, Western Africa, South
22	4	27	3	818	(g)48	25	810	7	125	23	1,068	3	6	Syria, Asia Minor, China, Cyprus. [America, Mexico, Chinese, Koreans,
505	24	569	146	44,919	3,770	355	23,017	5	1,340	428	28,470	6	15	India, Egypt, Egyptian Sudan. [Japanese in United States.
567	57	983	105	30,107	4,059	543	30,264	5	479	261	12,375	...	...	Africa, Brazil, China, Japan, Korea, Mexico, Cuba.
528	121	419	180	21,362	2,474	317	18,083	17	...	329	10,248	14	11	Africa, China, Japan, Brazil, Mexico, Philippines, Alaska, West Indies.
86	19	6	13	365	.....	29	690	2	...	21	204	...	1	South Africa, Japan, India, Mexico, Cape Verde Islands.
890	27	312	57	6,072	413	304	12,629	3	33	257	13,655	11	10	China, Japan, India, Arabia.
201	6	98	23	2,619	388	79	4,786	6	1,043	6	214	2	2	China, Japan.
237	16	.....	102	6,432	800	116	7,199	...	...	47	1,669	...	8	West Africa, China, Japan, Philippines, Porto Rico.
104	...	.....	.....	.....	.....	.....	.....	...	...	...	.....	...	...	Japan, India, Transvaai, Venezuela.
460	32	455	.....	.....	.....	.....	.....	...	...	...	.....	...	...	Turkey, South America, Central America, West Indies, Mexico, China, Korea, Japan, Egypt, Arabia, Siam, Philippines, Hawaii, etc.
730	99	172	89	6,212	968	127	6,215	14	691	148	3,641	...	...	West Central Africa, India, China, Japan, South America, Palestine, Philippines, India, China, Japan. [West Indies.
173	5	.....	.....	.....	.....	.....	.....	4	...	17	.....	3	11	
423	534	786	284	75,875	19,243	1,058	41,540	82	2,179	2,661	94,818	48	44	
355	5	.....	.....	.....	.....	8	775	15	4,449	11	698	6	5	
283	2,311	16,303	11,041	1,151,500	119,715	23,186	1,143,875	601	24,439	14,624	562,022	286	416	
888	137	4	7	393	1,953	679	5,267	12	461	1,123	37,974	13	19	
405	2,174	16,299	11,034	1,151,107	117,762	22,507	1,138,608	589	23,978	13,501	524,048	273	397	
395	2,174	16,299	11,034	1,151,107	117,762	22,507	1,138,608	589	23,978	13,501	524,048	273	397	
346	2,066	15,239	9,793	1,413,781	155,740	21,553	1,141,203	562	51,918	12,315	465,062	281	377	
508	2,318	17,198	11,203	1,175,010	119,942	23,259	1,161,234	615	26,282	14,103	557,493	301	447	
712	2,219	16,105	9,946	1,439,857	159,286	22,269	1,166,518	606	55,412	12,969	492,368	314	423	
638	2,074	.....	.....	624,869	74,594	.....	.....	...	.....	8,932	308,870	...	...	

plete.



NEAR VAN, ON THE BORDER, BETWEEN RUSSIA, PERSIA, AND TURKEY
Mount Ararat in the background and a Turkish fort in the foreground

Thrilling Experiences in Van

BY A MISSIONARY WHO PASSED THROUGH THREE MASSACRES



VAN is a city situated on the eastern shore of an intensely blue lake, near the southeastern corner of Turkey in Asia. This beautiful body of water 5,500 feet above the sea, is picturesquely located among mountains that lift their heads from five to eight thousand feet higher, into the region of perpetual snow. Three of the peaks are extinct volcanoes and from the mountain immediately behind the city, we can see the hoary crest of old Ararat, 17,400 feet high. On the summit of Mt. Ararat converge the boundaries of Turkey, Persia, and Russia.

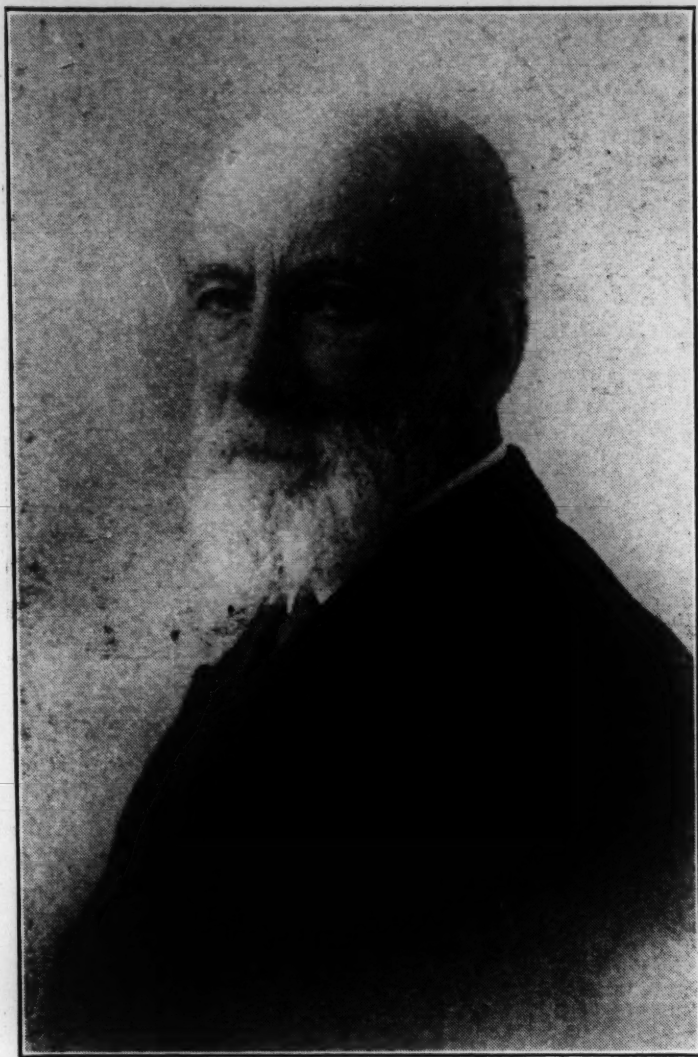
The many cuneiform inscriptions found on the rocks around Van, have been recently deciphered, and tell of the races which dwelt about

them 2,500 years ago. One of these inscriptions was cut high in the rock above the city, by Xerxes the Great, while on his march toward Greece, 500 years before the Christian era.

Of the many races that have dwelt and battled among these mountains, only three remain—the Armenians, Kurds, and Turks. From remote antiquity, Van has been a loved center for the Armenian race, who for centuries have here held their own against Persian fire-worshipers and other foes. During all these centuries the Armenians have maintained their loyalty to the Christian faith, despite persecution and oppression.

Tho they have been enslaved by their rulers, even Islam has, to some degree, protected and appreciated them. It has remained for this twentieth

Christian century, boasting of its progress and its *kultur*, to permit the Turks and Kurds to attempt, with fiendish cruelty and in cold blood, to wipe out the ancient and honorable



DR. GEORGE C. RAYNOLDS OF VAN

Armenian race from the face of the earth.

American Mission

Van became a missionary station of the American Board in 1872, when Henry S. Barnum, Joseph E. Scott, and George C. Raynolds located in that city. The prejudice of the Armenian National Church against Protestants, was still much in evidence, and considerable persecution was suffered by those who were willing to identify themselves with the new movement. The missionaries themselves shared like experiences. One Sunday, when I had gone to a near village to hold a meeting, the whole population followed

me through the length of the village, hooting, throwing snowballs and stones, and pouring dry manure on my head from the roofs. Finally, I reached the house of the headman of the village, who gave me shelter, and with difficulty restrained the pursuing crowd. Some of the young men who joined our missions were turned out of their homes, while several violent attempts were made to prevent the marriage of our young men to non-Protestant girls.

The bitterness between the National Church and the Protestants in Van was, however, never so deep as in places where the work for reform in the earlier days was new.

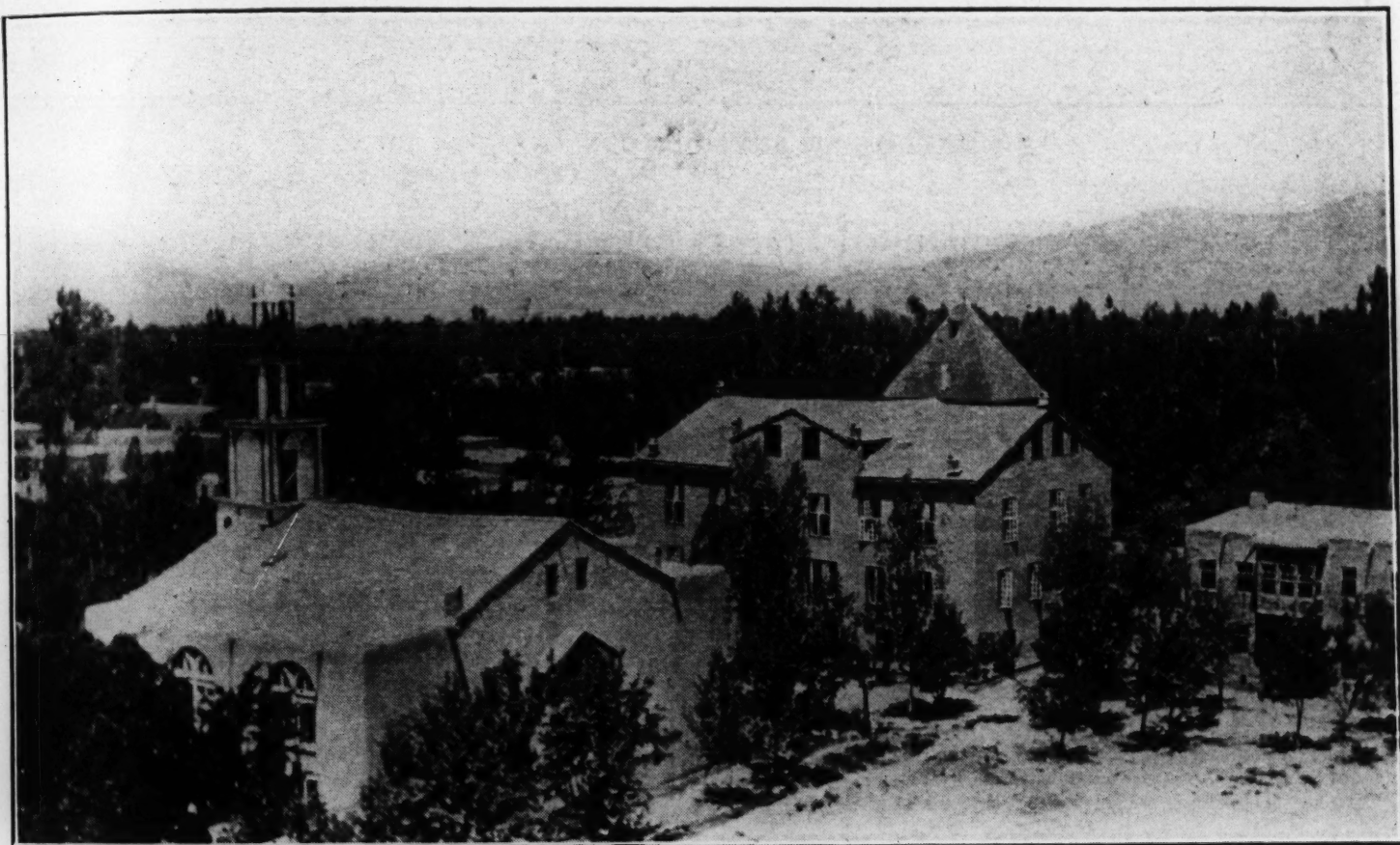
Good feeling was greatly enhanced after the massacre of 1896, when large sums were given for relief of distress, the major part coming through the missionaries, and a small part being sent directly to the Head of the Armenian Church. A joint committee was formed, and held weekly meetings to administer this relief. This collaboration did much to break down prejudice and to induce mutual acquaintance and confidence. The American work has enjoyed the confidence of the people as is evidenced by the patronage given to our schools, in which from twelve to fourteen hundred names have been enrolled in Van itself. Several hundreds have also gathered in village schools.

There has been little monotony in our work in Van. During the seventies the Russo-Turkish war brought the zone of conflict near, and the Kurdish troops often made us feel as if we were in a hostile camp. Outlying Armenian villages were plundered by these Kurds while on their way to the city to join the army, and again,

a few weeks later, by the same doughty fighters, who, after receiving their arms, deserted and straggled back to their homes.

In the spring of 1882, I had occasion, with the Rev. George C. Knapp, of Bitlis, to attend a meeting of our local home missionary society at Moosh. On our return toward Bitlis I was leading my horse down a little hill when I saw three armed

they wanted, blindfolded us, bound our hands and feet and left us. Before long I was able to free my hands, staunch the flow of blood and liberate my companion. We made our way to the next village, where I recovered my horse and found in my saddle-bags my pocket surgical case. With a little help from my assistant, I patched myself up and we mounted our horses and rode



SOME OF THE BUILDINGS OF THE AMERICAN MISSION IN VAN

In these buildings were protected and fed thousands of Armenians and, later, thousands of Turks and Kurds, during the present conflicts and massacres

Kurds coming up the path, one having in his hand a sword, which he was waving. All three were singing as they do at their weddings. With no thought of evil, I kept on my way till near enough to shake hands, when without a word, the bearer of the sword began slashing me over the head. I was at too close quarters to flee or resist and he continued his exercise till blood was flowing freely from my head and hands. Then they dragged us both to the bushes, where they took what

on the eight hours to Bitlis. The American Minister at the Porte demanded the punishment of the Kurd, and indemnity for our suffering, but tho the Kurd was banished, the demand for indemnity was ignored, and I almost forgot the claim. Twenty years later, after considerable American property had been destroyed by soldiers during the massacre of 1895, the American government emphasized its demands for indemnity and I was surprized to receive notice from the Department of State that \$2,500 was



THE CASTLE ROCK, JUST OUTSIDE THE CITY OF VAN

waiting my order in the United States Treasury on this indemnity account. Just at that time our Van Protestant community was trying to build a church, and with great self-denial had raised \$1,000 toward it. With \$1,500 from the indemnity we were able to complete the church, which we hence sometimes call "The church that the Kúrds built."

From 1882 till 1894 our work grew slowly in size and influence. Medical work did its share in advancing the cause of Christ and we could feel that the Gospel was gaining a foothold among the community.

Then an unlooked for catastrophe befell the Armenian people. In the summer of 1894, among the mountain fastnesses of Sassoon, a few miles southwest from Lake Van, occurred the first act of the fearful massacres of the nineties. So strict a censorship was established that it was several months before the world knew what had happened. The following summer, at the request of the British Ambassador at Constantinople, I spent some months in this region administering relief funds

which had been sent from England to reinstate the small surviving remnant—about one-quarter—of the Armenian people. The district was absolutely devastated, not a roof remaining anywhere except on three stone churches which could not be burned. We fed the returned refugees till their crop of quick-growing maize had ripened, and helped them rebuild the ruined houses, and supplied them with material for clothing.

Alas! while we were at work in that valley, the far greater and more general massacres of 1895 were being enacted throughout the land, causing the smaller Sassoon affair to be forgotten.

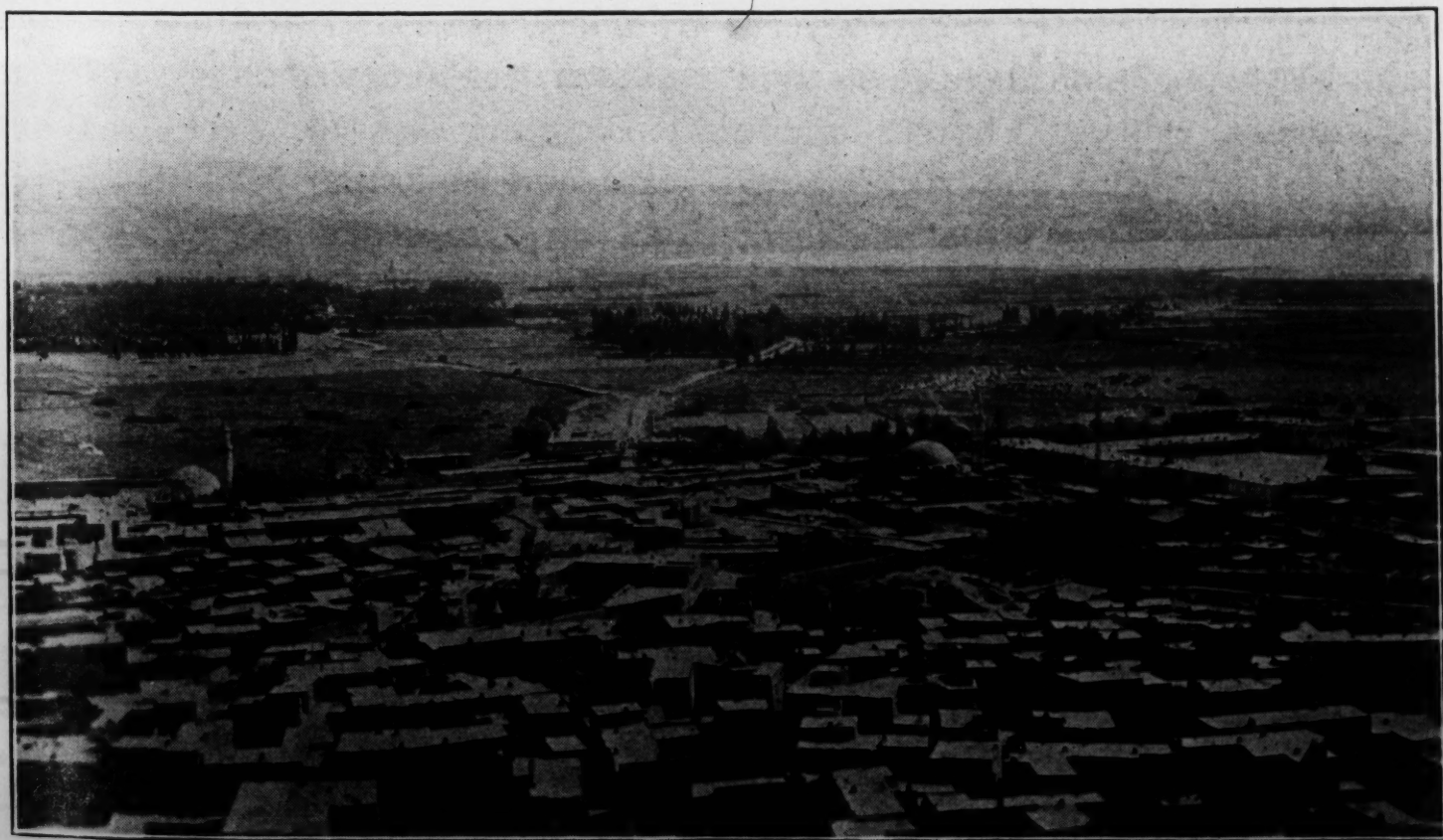
The turn of Van city came in June 1896, when the orgy of blood and plunder continued for a whole week. It began with a bugle call from the castle, and closed with proclamation officially sent to the Head of the Armenians, then my guest, and through him was announced to the ten or fifteen thousand people who had sought safety within our compound. At that time the slaughter

of thousands left other thousands of helpless orphans thronging the streets of city and village, and opened a new sphere for our exertions. The result was the American Orphanage, which was begun through a contribution from Alsace, the present battlefield of Europe, and enabled us to provide for our first 25 boys and 25 girls. Then the Lord raised up new friends from all the continents and the islands of the sea, till the 50 children had become 500, so that during the fifteen years of its continuance, nearly a thousand shared the benefits of the institution. All the children were taught both book-learning and trades, while the ablest and most promising were carried through high school. Many of them have continued their studies in colleges and universities in Turkey, Scotland and America, and have taken positions of influence in our mission schools and college, and in America. The fruit of those fifteen years' of orphanage work is, there-

fore, something for which to be profoundly grateful.

The years immediately following the massacre were practically famine years at Van, but the suffering of the people was relieved by generous contributions from Europe and America and the missionary labors were greatly increased by the work of love in distributing the funds and superintending the industrial work.

The medical department of missions has recently taken a prominent place as an auxiliary of evangelistic work. But when I joined the Eastern Turkey mission, I was sent as physician for the missionaries, as it was not then thought wise to pay much attention to the treatment of the people. From the first a part of my time was, however, given to native practise, but often for considerable periods the whole work of the station rested on me, and I could not do much medical work. Since the coming of Dr. Ussher in 1900, the Gospel of healing has come to its own among us. Dr. Ussher has



A BIRD'S-EYE VIEW OF VAN AND THE LAKE, FROM CASTLE ROCK



INNOCENT VICTIMS OF TURKISH MASSACRES
Armenian village school children and teacher in Van

built and equipped a large hospital, open without distinction to Turk and Kurd, Armenian and Yezed, according to their need. We believe that many who have come for bodily healing have also found healing for the soul. Many who have been converted prefer to maintain their connection with the Gregorian Church, where they have exerted a powerful leavening influence. Even some intelligent Moslems who have been treated in the hospital have gone forth with the Bible in their hands, proclaiming to their friends the blessing it has brought them.

The Present Massacres

In the last six months the trying experiences of the past years have culminated in the wiping out of our work, at least for the present, the destruction of the city and the Ar-

menian villages, and driving out of the Armenian population to starve and die in foreign lands.

To explain how this has come about, we need to take a retrospective glance at recent Turkish history.

When nearly a century ago, our missionaries began their work in Turkey, the Moslems were the ruling class, and while they permitted Christian races to remain, it was only as *rayas*, downtrodden and outraged, and enjoying none of the rights of citizens. Oppression had brought such ignorance and degradation as to induce a sort of stupid contentment with their lot. The missionaries gave to the Armenians the Bible in the spoken tongue and taught them to read it, established schools, broadened their outlook and gave them a desire for higher things. Then they became discontented with their lot. The



A PLACE OF REFUGE—THE AMERICAN MISSION PREMISES IN VAN

In the buildings of the Boys' School, thousands of refugees received protection and provision during the massacres

ruling race was unwilling to change its policy, or to grant any better conditions, and so it was inevitable that a rebellious spirit should spring up in their hearts. Naturally more or less open revolutionary movements manifested themselves, tho the missionaries did not encourage these forms of expression.

Appeals were made to the powers of Europe to intervene and these appeals were more or less heeded, especially at the close of the Russo-Turkish war of the seventies. The treaty of San Stefano was framed so as to give to the Armenians considerable freedom, and in the treaty of Berlin, the rights of the Armenians were guaranteed by the well-known sixty-first article. Selfish interests, however, prevented the

powers from carrying out their agreements, and this article remained a dead letter. All this was not calculated to allay revolutionary activity among the Armenians. Sultan Abdul Hamid apparently determined to get rid of the Armenian question by getting rid of the Armenians, and the result was the fiendish massacres of the nineties. He found it too big a job and desisted.

With the revolution of 1908, and the coming of the Young Turkish party into power, bright hopes were awakened among the Armenians, but this hope was not fulfilled, and when the Allies were occupied, and Germany took Turkey as her ally, the rulers concluded that the present was the time to do what Abdul Hamid had found too great a task—the ex-

termination of the Armenian race.

Were the Armenians then responsible for this persecution? Have they been justified in the revolutionary measures which they have adopted? If the Armenians had remained in the condition of apathetic ignorance, which prevailed when the American missionaries began their work among them, these massacres would probably not have occurred. But when education had aroused the nation, this apathy could not continue, and it was inevitable that some effort to obtain relief should come. Opinions may differ as to whether their movements took the wisest form. Had the hopes held out by Mr. Gladstone been fulfilled, relief would have come in more peaceful guise. Certainly a race oppressed and outraged as the Armenians were had a right to seek relief. It is equally certain that the Turks might have transformed discontented revolutionists into loyal and useful citizens. No reasonable excuse can be framed for the Turkish government, for failing to do this.

Since the present war broke out, the Armenians have not given, so far as I can learn, any just cause for the ill-treatment they have received. They responded to the government's call to arms as obediently as any other class, and discharged their duties as faithfully. But the most unreasonable and exhausting levies were made upon them for feeding, clothing and equipping the army. Armenian soldiers were also discriminated against by their officers and were inadequately provided with food and clothing. They were told that they must obtain their own food from their homes, though their children were starving. Soon their arms were

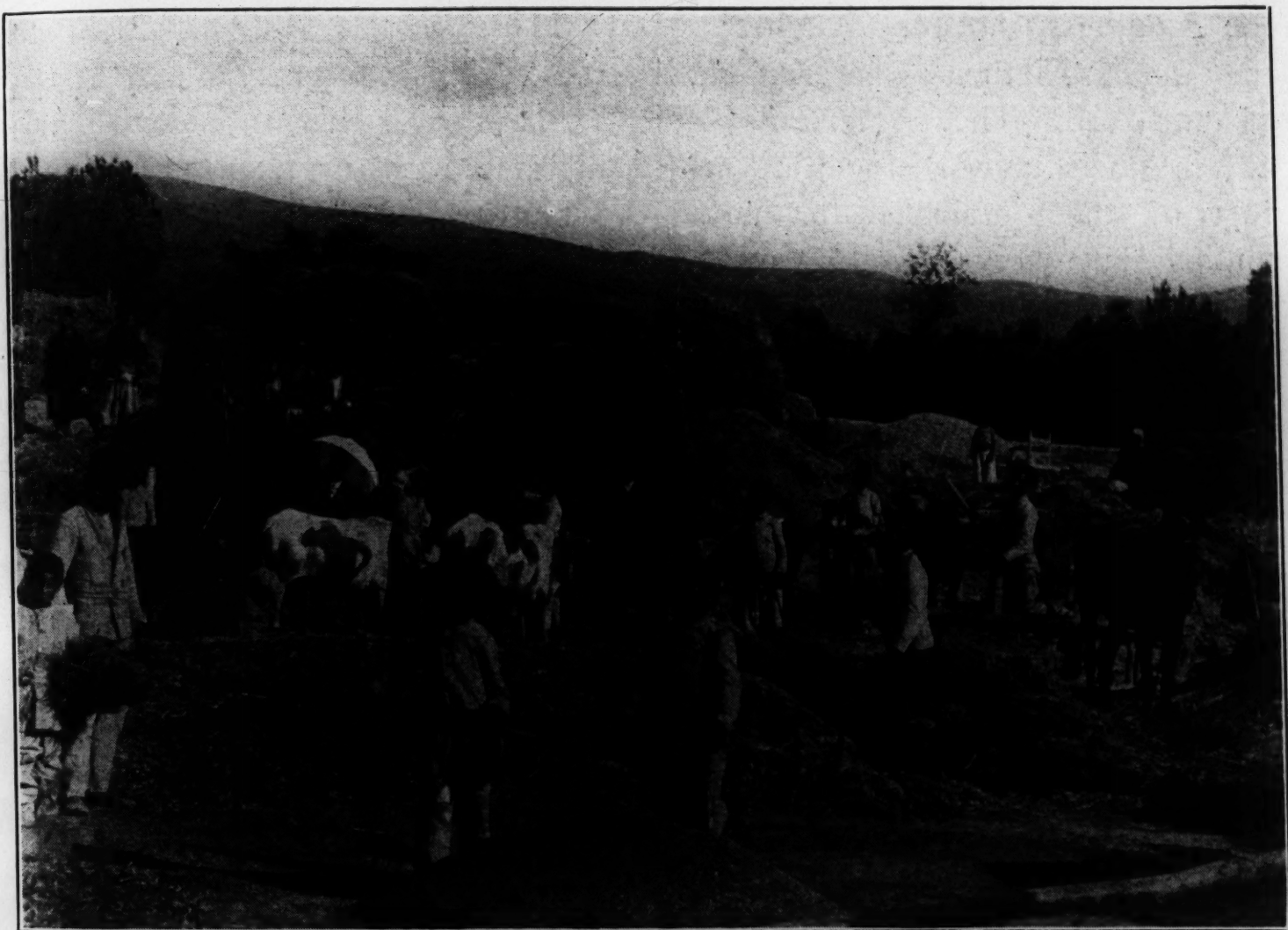
taken away from them and they were treated simply as slaves. Not infrequently soldiers were taken from the ranks and shot, no better reason being assigned than that "they might try to desert."

As long ago as November, 1914, it became evident that a policy of extermination had been determined on, which fully justified preparation for self-defense on the part of the Armenians. But so far as I can discover in Van, where the conflict began, no overt act gave any justification for the orgy of slaughter and devastation which began in April, 1915. Then without provocation, unsuspecting citizens to the number of 2,500, in the largest village of the Van Vilayet, were assembled at the government center, and brutally shot down. It was only after this revelation of the government policy, that the Armenians of Van organized themselves for self-defense.

Now began a new chapter of experiences for the Van missionaries. Their premises were near the center of the Armenian quarter. Neighbors felt that the American premises were the place of safety, and began to flock thither, bringing with them household goods and belongings. The missionaries had no disposition to refuse them shelter and each family gave up every inch possible in its own residence to these unexpected guests. Seats were removed from school rooms and church, and hundreds of families crowded into these rooms. Outbuildings were filled, tents and shanties were erected. Refugees from the villages, mostly women and children, with now and then a man, crept in who had come in at night from mountain fastnesses, until more

than 5,000 human beings filled the compound. The Americans exercised the strictest care to avoid every act which might compromise the neutrality of their position, or might give any justification for attack on the United States flag. For five weeks the Armenians of the city held out against all the forces of the government. The stray shots which

however, were better informed, and a day or two before the Russians arrived, they raised the siege, to the astonishment of the beleaguered Armenians, and precipitately retreated across the lake and over the mountains. The Armenians were jubilant, and in their turn issued forth to plunder and destroy in the Turkish quarters of the city. The thousands



ARMENIAN ORPHANS AT WORK ON THE THRESHING FLOOR IN VAN

constantly fell in our grounds might be considered accidental, but during the last two days a clearly intentional bombardment was carried on and the United States and Red Cross flags were shot down. Scores of bombs exploded in and around our buildings and, yet wonderful to relate, only two or three fatalities resulted.

The Armenians found both their ammunition and food giving out, and the longed-for news of Russian relief failed to come. The Turks,

of our guests returned to their homes, and the American circle anticipated relief from the strain which had been so long upon them.

Protection for Moslem Refugees

But before the premises were fully emptied, a yet more unexpected band of refugees began to seek admission to their places. The fleeing Turks and Kurds had left women and children in their houses, and the leaders of the Armenians sought shelter and protection for these Mos-

lems under our roofs, and more than a thousand came. Here was another call of God and the Americans gave them what welcome their circumstances permitted. Food was deficient but they managed to keep them from starvation until a Russian philanthropist visited Van and became interested in these people. He furnished funds for a little while, and hastened back to Russia to interest the Countess Tolstoi—daughter of the famous father—who responded to the call. The Americans did all in their power for the comfort of these unlooked-for guests, finding but very few among the Armenians willing to serve the hated Moslem. The crowded state of the premises and the habits of the refugees made proper sanitation impossible, and some time before the Countess Tolstoi's arrival typhus broke out among them. In spite of the great risk involved the missionaries did not remit their efforts. Five members of the missionary circle came down with typhus, and one, Mrs. Ussher, died on July 15th. Her husband and Mr. and Mrs. Yarrow were too ill even to be informed of the event.

During two months after the evacuation by the Turks and the occupation of Van by Russian troops, the government was under control of the Armenians themselves. Turk and Kurd were conspicuous by their absence, and the people dreamed of a reestablished Armenia. But near the end of July they were rudely awakened by terrible rumors that the Russian army had been ordered to evacuate the district, while news was rife that Turkish troops were advancing on the place. Nothing re-

mained for the poor people but precipitate flight across the border into Russia. Imagine what it means for a whole population, young and old, sick and well, to make a two hundred mile journey on foot across rugged mountains and barren plains, taking nothing with them save what they can carry, and leaving their household goods, their cows and their sheep behind them.

There we see a slightly built and refined music teacher, a pair of saddle-bags over his shoulders, carrying one baby in front and another behind, while his wife trudges by his side bearing a little food for the long journey. Another young teacher has secured a horse to make more comfortable his bride of a year, but he is compelled to see her die in childbirth, and is himself forced to excavate a grave and bury her with his own hands. In a mountain pass, three days march from the city, the fleeing thousands were fired upon by Kurds, and in the panic which followed, the few goods which the Americans were taking with them were thrown away.

What had the American circle been able to do? The two men had barely passed the crisis of their typhus, both having hovered for hours on the brink of the river of death. Nearly all the population of the city had departed. There were but three horses belonging to the station, and these would barely carry the sick and the children. The experiment was tried of using the cows to carry a little food and bedding, but these aristocratic mission cows resented such indignities and scattered their loads about the premises. Fortunately the Russian Red Cross Doctors

came to the rescue, and offered some ambulances. So the American contingent followed in the track of the other fugitives, leaving the well equipped hospital, the loved school buildings, the consecrated church, and their own houses with all that these homes contained, to be plundered and destroyed by the first comers.

During the months of stress and

long journey to Russia, but when the Koords attacked the refugees, she met with an accident which caused a fractured leg, and the remainder of the trip was made in much suffering. After a twelve days' journey, the party reached Tiflis, in such sorry plight that it was with the utmost difficulty they obtained admission to a hotel. Mrs. Raynolds as well as Dr. Ussher, were taken to a hos-



MISSIONARY CHILDREN STARTING FOR AMERICA FROM VAN—IN TIMES OF PEACE

strain, Mrs. Raynolds was the only one there of the original company who had opened the work forty-three years before, her husband having gone to America to secure needed funds for the college, and being prevented from returning by the outbreak of war. She had borne her full share of responsibility and labor, and despite the terrible anxiety and nervous strain, had kept alert and efficient, by sheer force of will. She started with the others on the

pital, but, when the stimulus which came from the need of helping others was withdrawn, she yielded to nervous and physical exhaustion and entered into rest in one of the many Mansions which the Master has prepared for His own.

When word reached America, last May, that the Russians had taken possession of Van, Dr. Raynolds felt that the way was open for his return home. As he was just recovering from a severe illness, he was

obliged to wait until July 28th, when, with Mr. H. H. White as his companion, he sailed for Christiania, with bright hopes of resuming family life in the Van home, endeared by forty-three years of occupation and work. The long journey through Sweden and Norway, around the Gulf of Bothnia, and thence to the farthest corner of Russia on the Caspian Sea, brought him to Tiflis, to find his beloved wife gone two days before his arrival, his home destroyed. Nothing remained for him but to join his remaining associates, and to return most regretfully to America.

It is an unusually tragic experience for a missionary society and for a circle of workers to meet such a cataclysm, and to see the work of a half century apparently wiped out. Even so we do not grieve as those without hope. We believe that our loved ones who have already passed to the other shore have found a welcome from many who through their help had climbed the heavenly steeps, and that they in turn are extending the hand of welcome to many more being sent there by the hand of disease or violence or exposure.

A recent letter from Russia, from a trusted helper of many years, tells of the death of his mother, his wife and her father, three of his own and two of his brother's children, and then the tears come to my eyes as he adds the name of his twenty

year old brother Boghos. Boghos was an ideal boy, faithful in all his relations, a brilliant student, an enthusiastic worker for the Master, whom we had learned in his youth to love, and we had high anticipations of a life of distinguished usefulness awaiting him. He was for many years a greatly loved member of Mrs. Raynold's Sunday-school class, and was deeply attached to her. The souls saved through the work in Van will far more than repay the expenditures of money, time, toil and anxiety. But for the present the high anticipations for our growing work, our expanding college, the agricultural department which was to make that neglected land blossom as the rose, are held in check. Our faith looks forward to a revival of this work, to serve not only a returning remnant of the virile Armenian race, but to save even the Moslem perpetrators of those fiendish atrocities. The American Board encourages us all, even me, at seventy-seven years of age, to hold ourselves in readiness to return, and I am improving my enforced stay in America to work for Armenians residing here, and to carry on the study of the Turkish language, so as to be ready to invite Turk and Kurd to transfer their allegiance from the False Prophet to Him who is now the despised Nazarene, but is yet to be recognized as the King of Kings and Lord of Lords.

The number of Moslem children attending mission schools, both for girls and boys, was largely on the increase before the war. Especially is this true in Turkey, Egypt, Palestine, India, and Persia.

The total number of children in the areas of Islam, wholly untouched by any Christian influence, is not less than 40,000,000.



A TYPICAL HOME OF THE PEON CLASS IN MEXICO

The Women of Mexico

BY MRS. JOHN W. BUTLER, MEXICO CITY

Missionary of the Methodist Episcopal Church



IN the recent political struggles in Mexico many of the palatial homes of the upper class have been looted by mobs and many others have been confiscated by the revolutionists. Some of these buildings are now occupied by the army or are used for other government purposes. The millionaire owners are living as exiles in a strange land.

There are still rich people in Mexico, tho all have suffered more or less, and some have lost all their possessions. The wealthy class, of which there are comparatively few, live in great luxury. The extremes of wealth and poverty in Mexico are not appreciated by the transient visitor. The upper class people are gen-

erally well educated and have a sympathetic nature. Some of the ladies support charitable institutions from their own means. Others, when bereft of husband or father, have assumed the responsibility of large estates and have negotiated business enterprises with skill and success.

The Spaniards brought with them to Mexico their ideas that woman should be excluded from contact with the world outside her home. Their style of architecture favors this mode of living, for the patio (an open court in the center of the home), makes it possible for the women to enjoy quiet and seclusion with the ideal surroundings of flowering plants, singing birds, daily sunshine, and abundance of air. The corridor surrounding the patio, on which open all the apartments of the building,

is frequently the out-of-door living room. Here the women sew, dine, or entertain a few friends without leaving home or meeting the public gaze.

Thus women of the higher class have remained secluded and have devoted themselves to the general supervision of family affairs, while the care of details domestic are left to the housekeeper. They have servants for every department and the task of overseeing them is not easy for they are often dishonest, incapable, and ignorant until they are properly trained. The young girls of the family, except those educated abroad, are brought up in seclusion under the strictest guardianship. Even up to the day of marriage, the close chaperonage is never relaxed and their social life is not the feverish round of excitement that rules in American cities. Many of the upper class women are skilled in languages, and are proficient in music, sometimes on various instruments.

The women also spend much time in doing fancy work and in making ecclesiastical embroideries, such as altar decorations and ornamental vestry garments. The older families retain a certain pride and dignity especially when they become city residents. The ladies of the aristocracy are fond of bazaars or "kermesses" which are held in spacious gardens and are open to the public. The proceeds are devoted to religious or charitable purposes. These affairs have become quite frequent of late and give the younger element more freedom so that a new phase of life is opening up to the Mexican señoritas. The upper and middle classes in Mexico have the social code of

Europe so that women are treated with elaborate courtesy.

For centuries the Mexicans were not a reading people. Education was purposely retarded, and as late as the eighteenth century one of the viceroys reported that Mexico, with a population of 10,000,000, had only ten schools. Books were exceedingly rare in the majority of homes and there were few, if any, Bibles anywhere. It was not till 1891 that education was declared to be compulsory, and even then circumstances made that law a dead letter in most of the states.

The women are devoted to the Roman Catholic Church and, as foreigners and those of different religious views seldom reach the inner sanctuary of the older homes, religious discussions are not often attempted. Such discussions would be futile.

Women of the Middle Class

Some think that the effusive demonstrations of kindly feeling, so characteristic of the middle class Mexican women, are exaggerated and insincere. But to those of us who have lived under such influences, it is heart-stirring and soul-cheering. The little gestures of affection; the solicitous inquiries as to the welfare of the family; the tokens of appreciation so delicately tendered, are much more to be preferred than the thoughtless, brusque manner of some of our own country people. Many times, when we thought we had gone to the limit of hospitality, we have been surprised to see how these noble women surpassed us. A nook can always be made available for an extra visitor, friend, or stranger, and no matter how low the larder may

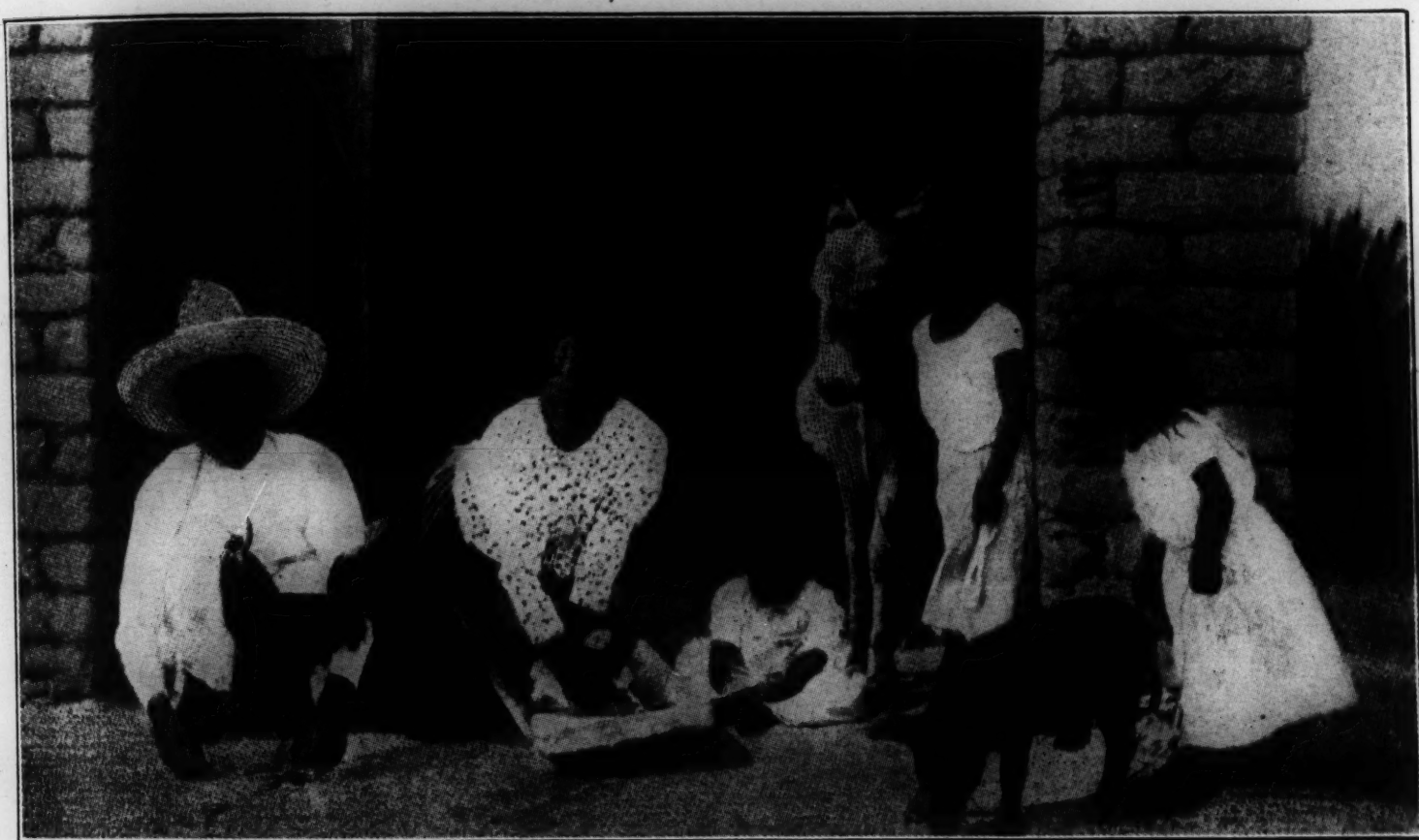
be there is always a morsel to share with those in need.

Family affection is very strong. Mothers are loth to part with their children even for a short time. A lady, the mother of fourteen children, and herself still in the prime of life, was persuaded to accompany her husband to Europe for the twofold purpose of visiting an aged and infirm father and to give the husband, who was a busy physician, an opportunity

who have accepted the Gospel of Christ have had a new revelation of woman's sphere, and they enter into their life work with avidity and with the souls aglow with the Master's love and approval. The middle class is rapidly increasing, and is the hope of the nation.

The Peon Class

The peon women are the chief workers for their families. They



A PEON FAMILY AT HOME IN MEXICO

of rest. They were to be gone but four months. Imagine the amazement of that family of young people, when one day their parents entered the house unannounced after only a ten weeks' absence. The mother heart so yearned for the children that the doctor decided to return home with her.

In recent years many women of this middle class have come to be self-supporting. They have taken advantage of educational facilities and they have stepped out of the thralldom of former years, into a life of greater freedom and usefulness. Those

bear the burdens and do the heavy part of the labor with a docility unknown to American women. They are timid and obedient to the point of servility. Even the aged are not exempt from bringing produce to the markets and, having set out early in the morning, they trot their steady pace for miles.

Young mothers often carry a child strapped to her back, perhaps on top of a bundle of vegetables, while she carries other produce in her arms. During market hours the little one lies on the earthen or stone floor

nearby, seemingly contented with the world about it.

The homes of this class are destitute of comforts. In fact they do not know the real meaning of home as we do. Many of their huts consist of a low frame covered with grass and the one room is entered by crawling on hands and knees. Others have a door, but no window or chimney. The fire is built on the earthen floor in the center of the room to prevent the sparks reaching the dry grass on the sides. The smoke blackens the interior and the atmosphere is stifling. There are no beds, chairs or tables, and the only utensils are a few earthen vessels in which the food is cooked. Their *tortilla* of ground corn is cooked flat like a pancake, and when rolled up, serves as a spoon. The end is bitten off with the food which is scooped up with it.

The whole family, and often it is numerous, occupy the one room night and day. Straw mats serve for beds. The advantages of the "simple life" may be sung in verse and extolled in prose, but in Mexico it has many objectionable features—physical and moral.

The nation has been many centuries waking up to the most vital needs of her people. The drainage of Mexico City, one of the finest in Latin America, was only established ten years ago. Sanitation seemed to be the last thing considered. Thousands of infants have died, some even among well-to-do families, because no one had been taught how to care for them properly.

Degradation and superstition are the allotment of the majority of the peon women. Domestic animals share

the huts with the family, and the women sometimes receive treatment similar to that given to the beasts of the field. One evening our household was suddenly startled by hearing screams that proceeded from below in the janitor's lodgings. Upon making inquiries we learned that the janitor was whipping his wife. When we expostulated with him, the man replied that it was "the custom of his country and the only way to keep the women in subjection." It is even said that a woman measures the extent of her husband's love by the number of whippings he gives her.

An Ancient Tribe

All over Mexico are found the remnants of ancient tribes, some of which give evidence of having royal blood in their veins. These constitute a class by themselves.

Take one of them as an illustration: The traveler from Coatzacoalcos in crossing the Isthmus of Tehuantepec to reach the town of that name, has journeyed from a nineteenth century city into a district inhabited by an indigenous race of people that to-day are the same as they were hundreds of years ago. Modern ideas have not yet awakened them, and there is very little to encourage a progressive man to employ his energy at home. Hence the majority of the men seek work on the nearby plantations. Those who remain have their little gardens and cocoanut groves, and are satisfied with what they yield.

Tho the suffragists have not reached Mexico, this town is controlled by its women! The women take the initiative in everything. They monopolize the market, doing 90 per cent.

of the work, and will not allow men to sell in the market place. The wife



A TEHUANA MATRON WITH A \$3,000 GOLD COIN NECKLACE, TEHUANTEPEC, MEXICO

must vouch for the husband before he can obtain credit. Most of this superb physical race of women are tall and straight—queenly in bearing, with a complexion of an olive tint, sparkling eyes, luxuriant black hair, and with hearts of children.

Their garments are gaudy in the variety of colors that they love, tho no change is ever made in style or cut. The ornaments are invariably the same and consist of American gold coins of various denominations. The number of links in the chain indicates the wealth of the wearer. During the gold fever 1850-65, the trail across the Isthmus of Tehuantepec from the Atlantic to the Pacific was used by gold seekers in going to and from California. Therefore gold coins were plentiful and became

popular among the women as ornaments. Their love for them has not waned with passing years. Every dollar that a girl can save goes to buy gold pieces. The Mexican coin is never used in this way.

With all this gorgeous apparel in dress, which is sometimes of very costly material, with gold ornaments, these women spurn the idea of wearing shoes. Most of them go barefooted, tho some of them wear the leather sandal with strap and buckle about the ankle. A peculiar head-dress is worn, which is another exhibition of the childlike mind in this people. It is related that many years ago there was a shipwreck on the Pacific coast of Mexico. A schooner struck on the rocks in a storm and all on board perished. After the storm abated a sea-chest drifted ashore in which were found, among



A TEHUANA WOMAN IN WEDDING DRESS, TEHUANTEPEC, MEXICO

other things, a number of dresses for infants. It is surmized that the women of that period, not knowing what they were for, immediately adopted them as head-dresses in place of those they formerly wore of brilliantly colored feathers. The lace or needlework flounce, stiffened and plaited, rests upon the head, the body of the "dress" was enlarged to allow it to fall about the shoulders of an adult when it is to be used in connection with the church or ball dress. It is called the "*huipil grande*." For church wear the frill encircles the face. The bridal dress is not changed in style, but white and gold are the predominant colors. Some have a value of \$2,000.

What Is the Outlook?

One naturally asks, "Is there any hope in the midst of such conditions?" The recent revolution answers affirmatively. The children now attending the schools will be the chief reapers of the benefits that will result from the new conditions. Significant reforms are already under way for the improvement of the people. Two native young women, sisters, who were formerly teachers in the Methodist schools are now editing and publishing school books, modern in make-up and satisfactory in moral tone. The new Commissioner of Education for the Federal District is Andrés Osuna, an earnest Christian.

A Mexican lady, a graduate of the Chicago Training School, and for some years an acceptable teacher in the Girls' College in Mexico City, has been employed the past two months by the government to assist in establishing an industrial school. As soon as she secured a proper house the

government provided a generous sum for equipment.

Miss Perez, another young woman who is a graduate of the Bible Teachers' Training School, New York, was requested to visit the women inmates of the new penitentiary and the factories in Mexico City every week, and to talk to them about temperance, hygiene, and personal purity. The penitentiary has 1,000 inmates. After the very first talk a woman came up to Miss Perez and said: "I am not here because I am a bad woman! We had a famine. I was hungry and I stole for food." When the case was stated to the officers, and Miss Perez had consented to vouch for the woman's conduct in the future, the woman was discharged.

These poor people need wise and loving help, they need some one to take an interest in them. Thousands would lead better lives if their environments could be changed. Until there are better homes; until the people learn the sacredness of family ties and have better ideas of morality, very little progress can be made.

The Protestant schools are sending out noble young women and the times are beckoning them to great and glorious tasks. Bible women are gathering in a large number of women and children from the middle ranks as well as from the very poor. As a consequence the Protestant congregations and Sunday-schools have greatly increased; in fact, every branch of church work has received an impetus in spite of distressing times. A pure Christianity gathers in all classes among the peoples, and the resurrection morn will surely show the glorious fruits of missionary effort for the women of Mexico.



BALBOA ADMINISTRATION BUILDING AND SETTLEMENT IN THE CANAL ZONE

Religious Work in the Canal Zone*

BY REV. GEORGE SIDNEY WEBSTER, D.D., NEW YORK
Secretary of The American Seamen's Friend Society



HUNDREDS of seamen are in the port of Colon at the Atlantic end of the Canal every night, and as yet there is no special provision for the social and religious needs of these men. A few ships' officers make use of the Y. M. C. A. club houses, and a few stranded, sick, or destitute seamen are looked after by the Salvation Army, but the great majority find no welcome on shore except in the vilest resorts. We are thankful to say that a lot very near the docks at Christobal and within a few minutes' walk of the Christobal-Colon

docks has recently been offered to The American Seamen's Friend Society. Before long we hope that means can be secured to erect a suitable building as a center for work in behalf of these seamen.

The Canal Zone is passing through a transition period from the construction to the permanent operation of the Canal. The cities of Panama and Colon claim a population of about 60,000. Outside these cities, within the limits of the Zone, there was in July, 1915, a population of 29,926, which is less than half of the population three years previous. Of this number 6,000 are soldiers, 3,524 are American employees, and

* Dr. Webster has recently returned from a visit to the Canal Zone at the invitation of Governor Goethals and in the interests of work for seamen. The American Seamen's Friend Society, of which Dr. Webster is secretary, began eighty-eight years ago, and has now established work in most of the leading seaports of the United States, Asia, Continental Europe, and South America.—EDITOR.

the remainder are colored or Panamanian employees, women and children.

During the construction period this population was scattered across the Isthmus in village and camps, the greater number centering at Culebra near the Continental Divide, which has cost the greatest expenditure of labor in the construction of the Canal. Within the past two years there has arisen at the Pacific end

Culebra, there are now being established military camps. The six thousand soldiers now in camp on the Zone may be reinforced to the number of twenty-five thousand, if the views of Brigadier-General Edwards and Governor Goethals prevail.

The cities of Panama and Colon have felt very markedly the influence of the American occupation. The United States has spent two-and-one-



A STREET SCENE IN PANAMA CITY

of the Canal the new town of Balboa where the Administration offices are permanently located. At the Atlantic end Christobal-Colon—the French equivalent of Christopher Columbus—contains the large docks and coal pockets and the commissary depot. It is the purpose to make Christobal and Balboa the principal cities in the Zone. At the three locks, Gatun, Pedro Miguel, and Miraflores, will be maintained towns for the operation and protection of the locks and the Miraflores water plant. At other towns, such as Corozal and

quarter million dollars for pavements, sewers, and water works in these cities. The absence of begging on the streets near the cathedrals is very noticable to one who has traveled in Europe, and is accounted for by the fact that those who would ordinarily be mendicants are maintained by the selling of lottery tickets for which they are allowed 10 per cent. of their sales. The evil effect of the lottery upon the moral and religious life of the people extends to some of the Americans who come under its influence. Mr. Willis J.

Abbot in his book, "Panama and the Canal" says:

"Panama is an old city as Americans run, for it was founded in 1673 when the Bishop marked with a cross a place for their cathedral. The Bishop still plays a notable part in the life of the town, where it is to his palace in Cathedral Plaza that you repair Sunday mornings to hear

In the cities of Panama and Colon, the Roman Catholic Church is the largest religious force. There are small bodies of Methodists, Baptists, Episcopalians, and Adventists, who are doing aggressive work, and on a side street in Panama I discovered a small Plymouth Brethren Mission conducted by a native of Barbadoes. The Salvation Army, under Adjutant



BALBOA Y. M. C. A. CLUB HOUSE, IN THE CANAL ZONE

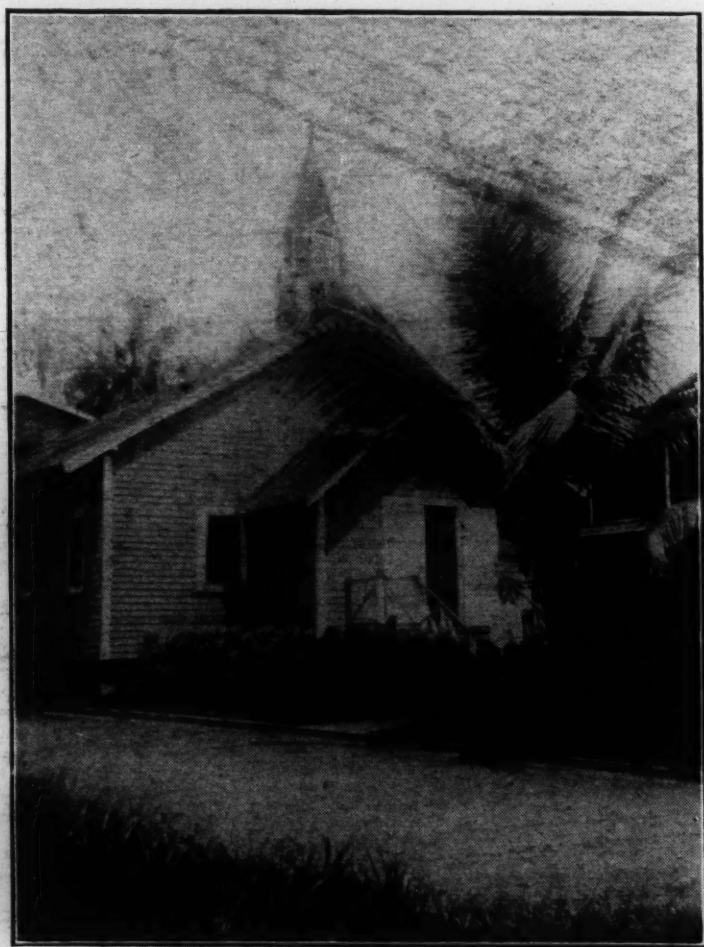
the lucky numbers in the lottery announced. This curious partnership between the church and the great gambling game does not seem to shock or even perplex the Panamains, and as the State turns over to the church a very considerable percentage of the lottery's profits, it is perhaps only fair to be thus hospitable. As a vested right under the Colombian government the lottery will continue until 1918, when it expires under the clause of the Panamanian constitution which prohibits gambling."

Peter Terrace, has a good work at Colon and in Panama.

In 1912 it is reported that there were forty churches on the Zone of which seven were Roman Catholic, thirteen Protestant Episcopal, seven Baptist, two Wesleyan Methodist, and eight undenominational. Fifteen chaplains were maintained by the government. All but two of these—a Roman Catholic and Protestant Episcopal—were discontinued after July 1, 1914.

The Union Church of the Canal Zone was organized in January, 1914,

and maintains work at Christobal, Gatun, Paraiso, Pedro Miguel, Corozal, and Balboa. The largest organization is at Balboa where the Rev. William Flammer is a very successful and beloved pastor. At Christobal the Union Chapel is under the leadership of Rev. J. V. Koontz, a graduate of Princeton Seminary 1915, who came to work in May of that year. In giving his first im-



THE UNION CHAPEL, CHRISTOBAL, CANAL ZONE

pressions Mr. Koontz says: "Nothing touches me so much as the great opportunity for true Christian service. The Church has been doing noble work here but there is much land to be possessed. There seems to be no limit to the opportunities that are open for work among American citizens, soldiers, sailors, natives, the Chinese, and many others who will gladly listen to the words of eternal life."

The Union Church has adopted as its motto: "In essentials unity, in

non-essentials liberty, and in all things charity." The people who compose this church are a consecrated, earnest body of Christian men and women who appreciate a church they can support financially and spiritually. In the first three months of Mr. Koontz's pastorate, he received thirty-six new members, while at Balboa in July and August Mr. Flammer received thirty-two new members. The auditor of the Canal Zone government, Mr. H. A. A. Smith, is the President of the Union Church. He is, also, the chairman of the local committee of the Congress on Christian Work in Latin America, held at Panama in February.

The teacher of the Men's Bible Class in the Balboa church is Mr. F. M. M. Richardson, who is the superintendent of the department of clubs and playgrounds in the Canal Zone. He has entire charge of the social and religious work that is done under government auspices. In a letter written August 12, 1915, he says: "At each of the clubhouses we have Sunday evening song services. At Corozal and Pedro Miguel, where Union Church is held in the clubhouse on Sunday evenings, the song services occur on alternate Sunday evenings, Mr. Flammer holding Union Church service on the intervening evenings. At Gatun and Corozal, where we have a number of soldiers in attendance, it is significant that these boys call for the evangelistic type of songs familiar to them in their home churches."

Short talks are given at these song services, sometimes an address on morals and and sometimes a straight



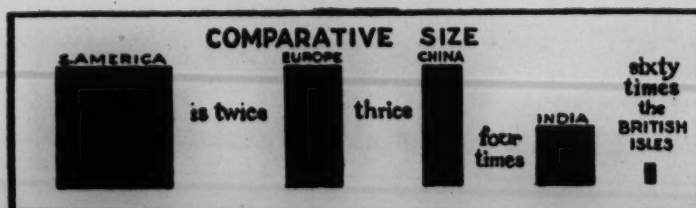
WING OF HOTEL TIVOLI, CANAL ZONE

Gospel talk. On other occasions there have been patriotic addresses and educational talks on sanitary and other subjects. Song slides are often used in the song services, and there have been stereopticon lectures on such topics as "The Other Wise Man" and using such motion picture films as "The Life of Moses."

At the Balboa clubhouse there is held a class in "Christianity and the Social Crisis," meeting on Wednesday nights for the more mature men and a class in character study using Fosdick's "The Manhood of the Master." The latter class has an attendance ranging weekly from nine to

fifteen young men, and there is another group of young men known as "The Knights of Good Fellowship," banded together for spiritual, social, and mental development; besides, there are several groups of boys all under capable leadership.

The American people in the Canal Zone should carry on aggressive Christian work that will maintain a high type of character for themselves and be of value as an object lesson and incentive to better things among other residents of the Canal Zone, the youngest territorial acquisition of the United States of America.



Developments in Home Mission Work*

BY THE REV. HERMAN F. SWARTZ, D.D., NEW YORK

Secretary of the Congregational Home Missionary Society



WE have made in recent years immense strides in *effective comity in our mission city work*. We have not done all that should be done, but it is encouraging to contrast the present with the not distant past. For example, ten or fifteen years ago, in a large city of the Middle West, there were two churches of closely related denominations, that confronted each the other across the main street of a rather sparsely settled suburb. They were not prospering. One church decided to sell its property and to move to another location about a mile away, believing that this course would be good for both of them, and that thus they could better meet the needs of the whole community. The property was sold, and the proceeds were put into a lot a mile distant. No sooner had the title gone on record, than the chief man concerned with the other denomination's extension interests made a rush for that suburb, bought a lot directly across the street from the one just secured, and started a competing church. A conference was called and a protest made, and this is what he said, in substance: "If you people will attend to your business we will take care of ours, and follow out the historic policy of our church." That was fifteen years

ago. The day of that kind of thing is gone. Go to any of our large cities, Chicago, Cleveland, Los Angeles, St. Louis, and we find it no longer tried. A single church attempted this sort of thing in New York this year, but it had an awful time in the process.

The second great plank is our *progress in immigrant work*. Last winter we studied the immigrant problem under the head of home missions. When we came to study things as they are, and to look carefully at our own communities, many of us saw a new light from heaven.

Clannishness has been one of the great difficulties, sheer clannishness. We are not speaking of the clannishness of the foreigner, but of the good old-line American. *We* are the clannish people. Four or five years ago when I moved to New York City to take a missionary secretaryship, I wanted my children reared as Americans, which is difficult in New York. After a long search we found an apartment that met our need. We were assured that all the families in that apartment were Americans. So we hired a row of pigeonholes half way up a brick wall and called it our home. We had not unpacked before we discovered that over our heads was a Bohemian family with an unpronounceable name, beginning with a cough, and ending with a

* An address delivered at the Missionary Dinner, January 12, 1915.

sneeze. Those people had a piano.

Underneath us was an Irish family, the father of which was an officer on the New York police force. He too loved music and had a phonograph on which he used to play such patriotic little classics as "The Wearing of the Green." Then he would march up and down shouting the tune, a note and a half out of pitch with his instrument. There we were between them, and the difference between the music that came from overhead and that which came from beneath was about the difference you would expect between music that comes from above and music that comes from below.

There were fifteen families in that building, and, with the exception of my brother's family, who occupied the adjoining apartment, I believe that there was not another really, truly American family in the house—and our name was *Swartz*. We have moved away from that place and are now living in a Jersey suburb. It is this clannishness of the American which is hampering a great deal of our work.

A pastor from Brooklyn said to me about a year ago: "You know I have a great historic church, but the community is changing. I could have two hundred Italians in my audiences, were it not for one difficulty."

"What is the difficulty?" I inquired.

"Those Italians eat garlic," he responded, "and my congregation won't stand for garlic."

What advice could one give him? I had an inspiration. "It is the simplest thing in the world," I exclaimed. "Some beautiful day when

your congregation of old-line Americans are all out, preach a red-hot sermon on the Christian virtue of Congregationalists themselves eating garlic, then they won't notice what the others eat."

"Oh, that won't go," he said sadly. "My people love the Lord; they love their church; and they love their fellow man; but they do not love any of them enough to eat garlic for their sakes."

He came again to see me a little while ago, joy was written all over his features. "We received twenty-four foreigners into our church last communion," he said. "I am feeling better."

Within a year American Protestantism has generally discovered what Peter learned at Joppa, and we are profoundly encouraged thereby.

Then I would like to speak about the tremendous impetus received in recent months by many of *our rural churches*. Too many such churches have long been decadent. But there has come out this year a marvelous little book telling about the creation of a larger rural parish, giving the simple story of how the thing was done, and convincing us that the religious decadence in the rural religions can be changed to an onward triumphant march of the Gospel through the Church of Christ. This is one of the firmest planks of our optimism.

The *Social Aspects* of Christian Missions are arising strongly and hopefully. God knows we need this modern message. There are many, many thousands of people in New York, this year, who are not pleased with the social order. We have read that in the industrial city of Newark

one out of every twelve had to receive charitable assistance to carry them over last winter. The rank and file of our people have discovered that there is an intimate relation between home missions, evangelism, and social service. The bread line is not the best expression of Christianity while social readjustment is the need. This is at its base a matter of ethics, but there are no sound ethics without the fear of God.

Joy comes to us from the reports of our *evangelistic work* on our home mission fields. We have so strongly emphasized social interests that some people say, "You have forgotten evangelism." No, evangelism has gone forward at an accelerated rate, with finer emphasis, with truer consecration than in years. We have discovered that in the home mission churches we have added in the last year one new member for less than every six members enrolled. People in the self-supporting churches, let us see you match that. Our aided missionary churches are doing from three to four times as well as the self-supporting churches. We also find that evangelistic work among foreign peoples yields splendid returns. This is a department of "foreign work" that costs but one-half of what English work requires.

The final plank in our platform is our unbounded admiration for the *consecration and ability, and the un-failing loyalty of the great corps of home missionary pastors and of their wives*. We read reports from Europe of the bravery of soldiers, how they hurl their living bodies upon serried bayonets, and do not even flinch. We have all over this country great cohorts of magnificent men

and women who are confronting equally hard things of life with glorious loyalty.

If you are a favored visitor in some old German home within a certain ancient principality, you may be shown, as the most precious of the family heirlooms, a little plain black iron ring, inscribed within in German characters "I gave gold for iron." Your host will tell you that in olden days this little principality was beset on all sides by foes. The prince equipped armies only to be beaten back. New levies and new equipments were again hurled upon the enemy and crushed. The little country was so stript of all its resources that the prince in a last desperate appeal called for every treasure that could be granted. The married women slipt from their fingers that last and most precious of jewels, the wedding rings, and passed them into the treasury. With these last gifts, a final army was prepared, and with desperate valor the country was redeemed. In honor of the devotion of these women, and out of the poverty of the state treasury, the prince made these black iron rings, and gave them to those who gave gold for iron—and now no gold could be so precious.

We have men and women in America who are giving all life's gold for iron, and they are the people, these men and their wives, most of them in lowly stations, who establish our confidence in the outcome of the whole campaign. I am an optimist because I believe in the splendid loyalty of the home missionary pastors, and in the presence and the potency of the Spirit of God.

Why the Church in Korea Grows

BY REV. CYRIL ROSS, SYEN CHUN, KOREA

Missionary of the Presbyterian Church, U. S. A.



THE Korean Christians have no up-to-date fads, but continue steadfast in the teaching of the apostles. Five characteristics of this church show the reason for its marvelous growth and its spiritual health. Korean Christians are young in experience, and poor in this world's goods; but they are rich in faith and in love to God and men.

First, in Korea we have a *Sabbath-Sanctifying Church*. Sunday newspapers, Sunday automobiles, and Sunday excursion trains do not rob the pastor in Korea of his congregation either mentally, as in the case of the newspaper; or bodily as in the case of the auto, or the Sunday excursion train. The people flock to the House of the Lord to study the Word of the Lord. Nor are they all content with one service. The church as a whole is in the Bible school and the Bible-school as a whole is in the church. No "young smartee" at fifteen or sixteen thinks he is too big for Sunday-school, for young and old attend and count it a privilege. There is no Sabbath evening service problem. Congregations either come to the church itself or if the people live at too great a distance to return at evening, then some of them hold a service in the neighborhood of their homes.

Second, we find in Korea a *Scripture-Searching Church*. The rule is not one Bible for a family, but a

copy of the Bible for each member. Individual Bible study during the week is not a forgotten or neglected habit—nor is family worship. Twice a day each Christian household gathers about the family altar. This makes practical the real service to God, seven days in the week. This worship culminates in power and joy on Sunday, the day commemorative of the resurrection of our Lord. All over the land, too, there are classes for Bible study lasting from a week to a month, when the leaders come together to learn how to feed the flock of God. These annual and semi-annual brief Bible Institutes are like the great feasts of the Jews for the rehearsal of the dealing of Jehovah with the Israelites. They inspire God's people to renewed consecration and send them forth with a new consciousness of the love of God and a new confidence in His guidance and sovereignty. Korea began to emerge from a Hermit Nation's darkness in 1884, and since 1910, when the peninsula was annexed to Japan, the people have been seeking Jehovah ever more zealously than before. The Bible Institutes held in many districts for shorter or longer terms help to supply the churches with men equipped for voluntary service. Many of the men, who are thus tried and trained, later go into the regular ministry of the Church.

An army of workers is thus being developed so that all their time may

be devoted to Christian service and money must be given for salaries. This suggests a third reason for the growth of the church in Korea—it is a *self-supporting Church*. The Koreans build their own churches and put up their own primary schools and pay the salaries of their own pastors and other helpers. In the northern presbytery it is the rule not to ordain any student to the ministry, unless there is a *bona fide* pledge of his support by the people who have called him to be their pastor. Besides this the salary must not be below a certain standard of living considered essential to efficiency. Self-support is further practised in the payment of salaries of teachers in the primary schools.

Fourth: the Church in Korea is a *witness-bearing Church*. Very interesting and encouraging is the three-fold missionary work; (1) Koreans witnessing to Koreans in Korea; (2) Koreans bearing witness to Koreans outside of Korea; (3) Koreans preaching to Chinese in China. A considerable force of men are scattered throughout the peninsula and are supported by the local churches for various work. In Manchuria there are said to be some 300,000 Koreans. The Christians of Syen Shun (Sen Sen), a little town with a population of 5,000 and two Presbyterian churches, are supporting a pastor-evangelist in Mukden, Manchuria, where there is a church and a Korean congregation. In Shantung province, China, three ordained Koreans are now learning the language and are preaching to the Chinese.

These men are supported by Korean Christians.

But the witness-bearing in Korea is not confined to paid workers, it is the general practise among all believers. The standard of admission to church membership is high and a candidate for baptism is often asked if he or she has ever led a soul to Christ. This is a requirement and is always held up as a standard. The Korean church regards this witness-bearing as normal and natural—not the exception. There could not have been over two hundred thousand intelligent, active Christian believers in Korea gathered in thirty years, if the rank and file of the church had not characteristically given themselves to the “ministry of the Word.”

But one great essential in Korea's Christian growth has not been mentioned. Fifth: the Church in Korea is a *praying Church*. There is no efficiency without this. It is more than one characteristic of the Church. A prayerful atmosphere has pervaded all true success. The Sabbaths have been sanctified with prayer. Scripture searching has been conducted with prayer. Many financial problems have been solved with prayer. Finally witness-bearing has been carried on and has been made fruitful by prayer. It is not strange that the Church in Korea has grown rapidly and continuously in numbers and power. The Almighty has not been partial in pouring out His grace there, but has given his blessing because the Koreans have paid the God-appointed price for success.

Between the great things we can not do, and the small things we will not do, the danger is that we shall do nothing.

The Effect of the War on Missions to the Jews

BY REV. DAVID BARON, LONDON, ENGLAND

Director of the Hebrew Christian Testimony to Israel



GRADUALLY people are beginning to realize something of the magnitude of the calamity which has come on the Jewish people in consequence of this, the greatest war in all history.

It is tragedy enough that over half a million Jews should be fighting against one another in the contending armies, and that many thousands of them have already laid down their lives on the different battlefields for interests and policies in which the vast majority of them have, as Jews, no special concern. But the suffering of those engaged *in the war* is only a drop compared with the great ocean of indescribable misery which the bulk of the Jewish people endure *on account* of the upheaval in Europe and Asia.

Let me very briefly make this plain. In Russia there were, when the war broke out, over 6,000,000 Jews, of which number 94 per cent. were penned together by anti-Jewish legislation in the so-called "Pale of Settlement." In the provinces of Russian Poland, 2,000,000, or one-third of the entire number of Jews, were located and nearly 4,000,000 were in the provinces of Lithuania, "White Russia," South Western, and South Russia, all contiguous to the German, Austria-Hungarian and Rumanian frontiers.

In Austria-Hungary there were

before the war 2,300,000 Jews, of whom over a million were in the Polish province of Galicia. Of the 800,000 Jews in the German Empire the bulk were in East and West Prussia, and in the Polish province of Posen. It is this "Jewish Pale" which forms the so-called eastern war zone and which has been utterly devastated by the ravages of the huge contending armies. The heart and center of it all is Poland; for Poland—as Israel Zangwill truly observes—"be it German, Russian, or Austrian-Poland, is the home of Jewry, and Poland preeminently even more than Belgium, has been the heart of hell." Perhaps the greatest sufferings of the million of Jews in Poland, Lithuania, and Galicia have been occasioned by the brutality of the Russian military authorities. Notwithstanding our sympathy for the Russian people in this time of trial, we are compelled to say that the treatment of the Jews in the war area, by the Russian authorities, in spite of the fact that over 350,000 of them are fighting under the Czar's colors, can only be attributable to unjustifiable suspicion begotten of a bad conscience, because of their previous long-continued ill-treatment of the Jews. Assuredly God will not hold guiltless any nation, or individuals who "help forward the affliction" and add to the suffering of His sinful, wandering, but not cast-off, and still beloved people.

On the ground of "military necessity," but without real cause, an "Order of the Day" was issued by the Russian Generalissimo decreeing the expulsion of all Jews from the military zones of Galicia, Bukovina and Poland. Later on this decree was extended also to Lithuania and the Baltic provinces. The indescribable sufferings and degradations which this order inflicted upon the masses of the Jews in the war zone may be judged from the account given in our December number (page 895). More horrible and heartrending details were added in the course of a recent debate in the Russian Duma when reference was made to the expulsions from Lithuania and Courland.

The ocean of Jewish misery which has been created by the war should suffice to move Christian hearts to compassion and prayer that the time of Israel's wanderings may soon end, and that these very sufferings may be over ruled of God to bring the time of Israel's national and spiritual salvation nearer.

The Effect on Missions to the Jews

This world-devastating war has a depressing effect on missions to the Jews. *First:* Millions of Jews in Russia, Austria, Germany, the Balkan States and Turkey are so crushed, so preoccupied by the physical and economic sufferings brought upon them that it is difficult to get a hearing or response from them in reference to the things which though not seen are eternal. The present experience of missionaries of the Cross in these countries is like that of Moses during the last days of the Jews' oppression in Egypt,

when he came with the glad tidings that God was about to visit and redeem His people. The Children of Israel, we read, "hearkened not unto Moses for anguish of spirit and for cruel bondage."

Second: Missions to the Jews share in the temporary setback which the war has undoubtedly occasioned to the cause of Christ among non-Christian peoples. Not only are "earthly kingdoms at stake in this war," writes a friend and colleague, the Rev. C. A. Schönkerzer, who has been engaged in the work of Jewish evangelization in different parts of the Continent for forty-seven years, "but all work for God and for the salvation of men is being tested, sifted, exposed to a fire of tribulation such as has not been the case for a century, yea, never, perhaps, before." While a most bitter and deadly war rages between the foremost Christian nations, all progress of the work of God is naturally retarded, and especially all missionary enterprises.

Does not the prevailing war, the inimical and bloody split among the nations, threaten to suppress, or at least to vitiate, the Christ-prescribed spirit of pity and love for all men? Does it not deaden spiritual interest for the unsaved and unconverted who are still outside the kingdom of God? No doubt the *spiritual devastation* caused by this war is as great and even greater, than the material devastation.

It is a dark and perilous time, a time which brings trial to every calling and profession, in which every Jewish Mission experiences a great crisis affecting its very existence.

Third: It is a sad fact that the

Jews in their ignorance associate Christ with the misdeeds of the so-called Christian nations. They have always expressed their resentment at the sufferings which they have had to endure in so-called Christian countries by bitter opposition and hatred to the name of Christ. It is the only way in which this helpless people has been able to avenge itself for the wrongs and cruelties which have been inflicted upon it by so-called Christians, namely by blasphemy and bitter opposition to the name of Christ.

No wonder, therefore, that the Jewish press and the Jewish pulpit have again, in the midst of the present war, given vent to an outburst of rage against Christ and Christianity. They tauntingly ask: What has Christ done for the nation? Does not this war with all its abominations prove positively the bankruptcy of Christianity?

In response to this outbreak we say to Jews, only in fuller form, in reply to the biased, perverse ideas which are propagated by their official representatives:

1. The oft-misquoted words of our Lord Jesus—"Think not that I came to send peace on earth; I came not to send peace but a sword"—were neither intended as a warrant, or as an excuse for international strife. They were a prophecy of the consequences of the progress and triumphs of His Gospel even in this present age. It would be opposed by the ungodly and unbelieving, and would bring divisions into families. His true followers would be persecuted even unto death. All of this has come to pass, and proves Christ to be a true prophet of God.

2. The misdeeds of nominal Christians are no more to be laid to the charge of Christ and His teaching, than are the sins and crimes of the Jews to be laid to the charge of Moses and his law. "By their fruits," our Lord Jesus said, "ye shall know *them*"—not ME. Christ Himself foretold that during this present dispensation there would be much false profession of His name. Instead of being responsible for the evil deeds and wars and cruelties of the so-called Christian nations, Christ's word to His followers was: "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you, that ye may be children of your Father in heaven. Be ye therefore perfect, even as your Father in heaven is perfect.*"

3. The reason that there are wars and other terrible evils in the world is not because the nations are Christian, but because they are yet *un-Christian*, or not yet sufficiently Christian. It is a fact, in spite of what the enemies of Christ and His Gospel may say, that it is only in proportion as nations and men take the yoke of Christ upon them and learn of Him, that they become controlled by love, and are delivered from devilish selfishness and savagery. If there is to be any deliverance for the world, if the cherished Messianic ideal of universal peace and brotherhood among the nations is ever to be realized, it will only be in and through Christ; and the power of his Cross.

We therefore do not suffer ourselves to be moved from the great aim of making Christ and His

Gospel known to the Jews. We know Him in whom we have believed, and are persuaded that whatever may happen—tho earthly thrones and empires be overturned, and all human institutions be shaken to their very foundations, Christ will remain the only hope and Savior of men for time and eternity. Thank God, even the present gloom which prevails in the Jewish mission field in Europe is not unrelieved by rays of hope and promise. One hopeful sign is that many Jews, particularly in Russia and in the Balkan States, are beginning to distinguish between Christ and the organized national "Christianity" which has been such a stumbling-block to them.

Many little circles, particularly among the young men and women, are giving themselves to the study of "true Christianity," as they themselves express it, and we receive applications from the most out-of-the-way places in those countries for the New Testament and for other valuable Hebrew Christian publications. Christian sympathy and the relief which is being administered in the Name of Christ to some of the homeless exiles and refugees, however inadequate, is also a means of softening the hearts of some of the poor suffering Jews, and is letting them see that the true spirit of Christ constrains His followers to show love and compassion.

Two of the missionaries of the Hebrew Christian Testimony to Israel, Mr. J. I. Landsman and Pastor L. Rosenstein, have recently visited a number of the centers in Russia where many of these poor refugees are gathered, such as Witebsk, Orsha, Homel, Mohiled, Kieff, Orel, Wilna, etc., distributing relief which has been spontaneously sent by Christians in all parts of the world. They bear witness to the deep gratitude which this ministry of Christian kindness has produced in many Jews.

Finally, we hope and believe that this very dark hour in Jewish history—the darkest, perhaps, since the destruction of Jerusalem and the second Temple by the Romans—is the precursor of a brighter morning of hope for "the tribe of the wandering foot and weary breast," and indirectly also for the world. Apart even from the sure word of prophecy, and as a matter of practical politics, it is quite within the bounds of probability that one issue of this great world conflict will be the restoration of the Jews to Palestine, and then, when the spirit of grace and of supplication is poured upon them, and they look as a nation upon Him whom they have pierced—God's light and truth shall go forth from Jerusalem into all parts of the world, and the glory of Jehovah shall *cover* the earth even as the waters cover the sea.

THE JEW

They would not play with me at school,
And as I older grew,
I was debarred from social ranks—
Because I was a Jew.

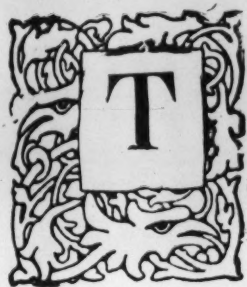
King of the Jews, despised of men,
Forgive Thy chosen few;
And when I meet Thee, love me most
Because I am a Jew.

—Ethel Hamilton Hunter.

How the Revival Came in China

BY REV. M. B. GRIER, SUCHOWFU, CHINA

Missionary of the American Presbyterian Church



THE Rev. Jonathan Goforth, of the Canadian Presbyterian Mission, Honan, has just closed fifteen days of revival meetings at Suchowfu, Kiangsu. In the twenty years' history of this station, nothing can be compared with these meetings, in the manifestations of the presence and controlling power of the Holy Spirit.

The station began to prepare for these meetings weeks beforehand, and the entire congregation was divided up into prayer circles. The church officers and men members constituted one, the women members another, the Christian teachers and boys in the Boys' School another, the Christian teachers and girls in the Girls' School another. So far as practicable the Christians in the adjoining territory constituted another. The circles in the city met once a week, and chosen representatives from each of these circles also met weekly for united prayer. The Book of Acts was taken as a text-book and studied with special reference to the work of the Holy Spirit. The attention of the congregation was kept focused on this subject for weeks beforehand, and "fen hsing hui" was on the lips of nearly every one.

A music committee was appointed to select suitable hymns which were practised in public and private until they were familiar. Twenty-four

selections were then lithographed and published in pamphlet form and sold at two coppers per copy. These constituted the hymn-book for the meetings. Preachers, private members and inquirers came to the number of about a hundred and sixty, at their own charges, not only from the adjoining territory but from districts two and three hundred *li* away.

Mr. Goforth arrived on November 13th and services began the day following. The regular schedule was as follows:

1. General Prayer-meeting for Chinese at 8 A.M.
2. Prayer-meeting for foreigners at 9.30 A.M.
3. General Service in church at 12.30 P.M.
4. General Service in church at 6.30 P.M.

For the first eight or nine days there was deep interest and considerable freedom in prayer. Some made confessions of an indefinite character and for a time not under great conviction, apparently. We began to feel that the great spiritual power that had characterized these meetings elsewhere were not to be experienced here. "There is a barrier," Mr. Goforth said, "that must be gotten out of the way. Keep on praying and believing, and God's blessing will come." His indomitable faith rebuked us all and conquered.

The first among the school boys to come forward was a profest Christian of about eighteen years of age.

His conduct and character had been considered excellent, but he mounted the platform and under great emotion confest to the hypocrisy of his life, and to the hopelessness of his condition. When the boys returned to the school and to the study hall, I slipt quietly to this boy's room and found him alone weeping bitterly.

On the next day the local evangelist came forward. He is a man under forty, well educated in college and seminary, a forcible preacher, logical in his reasoning and usually quiet in his manner. His whole frame shook violently, and it was with difficulty that he could speak. With uplifted and shaking hand he repeated over and over the sentence "I am in great fear," and confest his unworthiness for this high office. One of the leading men in the congregation—a foreman teacher in the Boys' School, who for some time had been holding aloof, if not actually antagonizing the work of the church—arose and with strong feeling confest that he was the barrier in the way of the Spirit's work.

From this time on restraint gradually gave way to freedom. Church officers, preachers, colporteurs, teachers, pupils, would rise in their seats and often amid violent and uncontrollable weeping would make humiliating confessions, violations of the Seventh and Eighth Commandments being astonishingly common among those where it was least expected.

On one occasion the preaching had to be omitted altogether, because confessions began at the very opening of the service and occupied the entire time—about three hours.

The burden of the preacher's message during these days was a plea

that the Holy Spirit might have full control in the heart and life. As an indispensable condition to this, he urged confession and relinquishment of sin and enforced his plea by the teaching of Scripture and by his experience in such meetings elsewhere in China and abroad. By continued reiteration, this truth, under the Spirit's power, was driven home. God's Word proved the hammer and the fire, the hearts of stone, proud and rebellious, were broken. Those who had dared withstand His will were humbled to the very dust.

There were also meetings of great power both among the boys and girls in school. For the first few days, recitations were suspended during the time of the public services, but, later, a great change came over the pupils, and, at their request, all recitations were suspended. Some of the non-Christian boys, sixteen to twenty years of age, whose influence in the school had been very bad, sought the help of some of the Christian boys, confessing their sins, and joining in prayer till midnight in their own rooms.

At this point there occurred the most remarkable meeting it has ever been my privilege to witness. It was at the regular morning school prayers, no foreigners being present but myself. After a short exposition of Scripture, instead of offering prayer myself, I threw the meeting open to the boys for prayer. One after another, sometimes several at a time, arose in prayer or public confession, and broke down with uncontrollable weeping, until *the entire body*, about a hundred, were weeping aloud. One of the large boys suddenly called out,

"Everybody kneel," and they all went down on their knees. The weeping increased in intensity until it could be heard all over the large compound. Attempts to quiet them only increased their emotion, until we finally started a hymn, and gradually all joined in singing. They were disbanded after the meeting had continued for two and a half hours.

This experience may be explained in part on merely psychological grounds, but not altogether and not chiefly. Young men twenty years old and upward who had never prayed, in manifest agony of spirit confessing and begging for mercy, were not doing so for mere sake of appearances or in unconscious imitation. It was, in their own language, a "little judgment day," and one could get some vague idea of what the weeping and wailing and gnashing of teeth of that "*Dies irae*" will be.

On the following morning, at the same hour, the meeting took an entirely different turn, and confession was followed by reparation, books, slates, ink-slabs, towels, that had been stolen from each other, were brought forth and restored to their owners, where they could be found or turned over to me. Property belonging to the school, such as lamps, wash-pans, etc., that had mysteriously disappeared, were accounted for; broken window-panes were acknowledged and paid for; cigarets emerged, and pipes were broken and trampled under foot, and obscene books were torn to pieces.

In addition to these evidences of real repentance a deep concern was

manifested for their unsaved relatives. One non-Christian boy rose at daylight and walked sixteen miles to get his brother to come to the meetings. He returned bringing not only his brother but a dozen of his young friends. A non-Christian teacher in the girls' school testified that he had always been a strong Confucianist, but he had to admit that there was a power here of which Confucianism knew nothing, a power that could compel school-boys to stand up and confess their sins without regard to loss of face.

On the last evening of the meetings opportunity was given for half-minute testimonies to benefits received. These were varied and interesting. "Born anew," "Raised from the dead," "Lost and found," are specimens. There was a fine response to the request for a show of hands on such questions as "Who will agree to establish family prayers in the home?" "Who will agree to give a tenth?" "Who will agree to give a certain number of days to preach at his own charges?" One of our Bible-women has already begun to make good by giving a fifth of her time every month.

Mrs. Goforth, in her helpful talks to the foreigners, in her addresses to the Chinese women, in her help with the music, added greatly to the profit of the meetings.

Until conviction was forced upon me by what I saw and heard, my faith had not been equal to believing what God by His Spirit is able and willing to do when His children will but take Him at His word. For what He has done in our own midst we praise Him.

The Revival Scripture Messages



REV. JONATHAN GOFORTH, who has been so remarkably used to awaken spiritual life in Chinese churches, writes that the results follow the simple presentation of the Gospel, with dependence on the Word of God and prayer with occasional singing of hymns. At a recent revival his series of Bible themes, from which the heart-stirring messages were drawn three times a day, were based on the following texts:

Sunday—The first day:

Habbakuk 3:2.
Exodus 33:14-17
Malachi 3:1-4

Monday

Galatians 6:7, 8
Jeremiah 4:3
Revelations 2:4

Tuesday

Acts 5:2
Malachi 6:5-15
Ephesians 6:18

Wednesday

I John 3:22
Acts 9:11
Luke 11:5

Thursday

Mark 11:24
Acts 1:14
Exodus 17:8

Friday

Ezekiel 37:1-14
No address
No address

Saturday

Acts 2:37-39
Acts 1:8

Sunday

Ezekiel 33
Ephesians 5:18
Philippians 3:13, 14

Monday

No time for addresses

Tuesday

No time for addresses
Luke 11:1

On many of the days the volume of spontaneous and simultaneous prayer was so great and continuous that there was no opportunity for a message from the leader. God was evidently speaking directly to souls. Some who held back at first and hindered the meetings later confest to their opposition and sin and surrendered wholly to God. At times weeping could be heard all over the room as men and women confest to sins of pride, envy, coldness, hatred, covetousness, laziness, indifference to the lost, lack of prayer, Sabbath breaking, theft, and even to adultery, and a desire to kill. Several gave up the use of tobacco, which they considered a hindrance, and others confest to having lost the joy of working for the salvation of others. Some of the meetings lasted till midnight. At one service a normal school student came to the platform and flung down, with a look of horror, a bundle of obscene books which he said had led him and others into fornication. He vehemently urged his fellow students to burn all such books.

As a result of these meetings there was not only a marked transformation of many lives, and a setting right of many wrongs, but a new joy in life and a spontaneous desire of men to give their lives, their talents, their money to God for service to their fellow men.

The Black Problem in South Africa

BY REV. JOHN L. DUBE, OHLANGE, NATAL

Principal of the Zulu Christian Industrial Institute



IN the midst of the most terrible war in the world's history, and the consequent brief little rebellion and a war in South Africa, the war spirit has not had any marked effect on the aboriginal population. They have grievances that would make them welcome almost any source of relief, but they have not sought for such relief from any of the foes of the British Empire without or within. They are as peaceful and loyal as they have ever been.

The Lands' Act

The Lands' Act, prohibiting the sale of land to natives except in certain prescribed areas, has not been altered or amended. According to this Act land can not be sold to natives in European areas, nor can land in native areas be sold to Europeans. When this announcement is made to the natives they reply: "We will thank you to-morrow." That is, they do not know whether to be thankful until the areas have finally been delimited. It seems quite certain that no additional land will be assigned for exclusive native occupation, unless it be some worthless tracts, said to be "good for nothing but for niggers and monkeys." An increasingly large body of our people are coming to feel that we require something more than a monkey's portion. What we now have is in-

adequate to our rapid growth, but the prevailing sentiment of the European electors is that we already have more than we can beneficially occupy. As we have no vote, we can foresee what opinion will have weight with the law-makers. It looks as if it would grow more and more difficult for a native to have any title in the land of his birth, and he will be more and more under the necessity of working for his white master for whatever wages he may choose to pay. Such is the trend of politics; and very few politicians are brave enough and have enough sense of justice to hazard their election by a contrary opinion.

The South African natives do not expect to come more and more under servile conditions. On the contrary, we are rapidly advancing in civilization and the education of our children is proceeding by leaps and bounds. They are aspiring to be ministers and teachers and clerks and doctors and lawyers, for which the demand exceeds the supply. The few that attain the goal set an example that stimulates their fellows, so that there is a growing desire to build upright houses and to furnish them. With their greatly increased wants our people are no longer content to wear a gum head-ring for full dress, to live in a grass hut and eat with their hands out of the pot.

"The Lands' Act" has been offered as a palliative to the tension exist-

ing between the native and European races. "It is to make a separation," they say, "so as to give the natives a chance for untrammelled development on their own lines." But the line suggested is just what the more intelligent natives are trying to leave behind—the line of savagery and heathenism. Any more separation that at present exists, would only intensify the bitter feeling of injustice. But the Lands' Act will not diminish the number of native servants in the towns, in the mines, in the workshops, and on the farms, where they will be in as close contact with Europeans as before. It is in that close servile connection that we find the source of the "black peril" about which such a cry is raised. There is not as much danger in the fact that a native owns a plot of ground adjacent to a European's estate, as there is in a horde of uncivilized tribesmen confined on a reservation.

America is coming to see the wisdom of breaking up the reservation policy for the Indian aborigines, but in South Africa the trend of public opinion is to turn back the wheel of progress and confine the natives in native areas.

The Missionary Outlook

Against such an array of hostile forces, we have an alliance with the missionaries who brought us the Gospel, and I believe that in the end we are certain of victory. But there is a question which I would like the friends of missions to consider, *viz.* whether the change in the policy of the chief missionary societies is for the better. We would be very ungrateful if after so long and faith-

ful a nursing we were now unwilling to undertake a greater share of the burden of evangelizing our own people. We are thankful that so many heathen can be reached in those centers where they congregate from all parts of Africa to earn money. But it is a mistake to suppose that there is any the less need of missionaries dwelling, as they used to do, among the people in their native haunts, where they can set an example of family life and minister in the homes of the people and help and guide them in all the ways of civilization. There is also a great danger in sending out to preach and form congregations in the native territories young native men who are supposed to have been converted in the night-schools on the Rand and yet have barely learned to read the New Testament in the vernacular. It is in this way that the spirit of discontent is multiplied a hundred-fold. Such a 'gospel,' if we may call it a gospel, instead of quenching the flame of discontent pours oil upon it. Our native evangelists, like those of all other races, should be first thoroughly trained in their profession, before being sent out to work.

While the African heathen continue to live in dark and dangerous places there is still a call for missionaries to go and live among them. They can not be converted by Bibles and tracts printed in England and America or by evangelists quickly taught in the night-schools in the mining centers. There are communities where the people are now so advanced in Christian civilization that they can be left to the ministrations of native pastors, but many new centers of light must be created,

tho we alone, unaided by our missionary progenitors, are still too feeble to create them.

The Coming Kingdom

In spite of heathenism, in spite of political disabilities, we are moving on. The Kingdom is coming. On these hills, where within my recollection the wild antelopes formerly roamed without molestation, we recently witnessed a remarkable scene at the opening of a new building of the Zulu Christian Industrial School. One of the finest buildings for native education in these parts was erected almost entirely by the natives themselves. Lord and Lady Buxton, Governor-General of the Union of South Africa, his two daughters and retinue came in six motor cars. There were also gathered some 3,000 natives, over half of whom were well-drest Christians. This building is only one of the fourteen erected in this institution which was initiated and

is being carried on entirely by the Africans themselves. When native education and advancement is receiving such recognition from the highest sources, it may be taken as a little indication of the door that is opened to us. If there were no adversaries, no hostile criticism and no disabilities to be overcome, we would seem to be lacking in credentials that God has opened the door. There are agents who would, on account of race prejudice, pervert all principles of justice to their own selfish advantage; yet the agencies for the extension of the Gospel are so marvelously increased, and such facilities for education and advancement are being opened, that we are greatly encouraged. But our trust is in none of these things. It is in our Savior who died that we might be free, and we believe that His Kingdom will yet come and His will be done on earth as it is in Heaven.

THROUGH THE EYES OF AN AFRICAN BOY

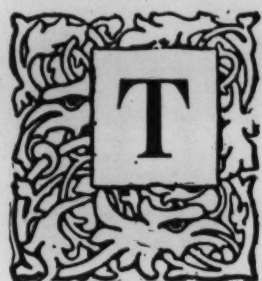
The following story is told by a young Kaffir boy:

When I was a boy in Africa, my father sent me to keep sheep. In Africa, men don't work at all; women work; but men dress their hair and fight and talk; boys keep cattle, not in little fields, but in wide open places, where a lion or a leopard may come to catch them; the boys watch, and if lion come make a great noise, a great, great noise, and frighten him away. One day some boys tell my brother and me they had been to Natal, and seen many wonderful things; big houses and ships and looking-glasses, and white animals like men and women, and they make strange noises, nobody could understand. This makes us think we must go and see these white animals and these wonderful things, and we ask our father to please let us go to Natal for three months. That's three or four years

ago now, and we never go back yet; but we want to go and tell our father and mother that man works and woman stays at home. That is proper, because man is strong and woman is weaker, and got babies to mind. But Kaffir woman very strong, must put baby on her back and work just the same, make crops grow and grind corn, and dig and build house; and when she get old and weak and no use Kaffir man say: "This one no use now, must push her over," and then they take her to steep place on top of hill and push her down, because she is no use and can't do anything. Now I know that's very wicked, and I want to go back and tell my people and they sha'n't push my old grandmother over, I hope. She loves me and my brother, and we want to go soon to save her from being pushed over, and tell her about Jesus.—*Mission Day-spring.*

True Heroism in Uganda*

BY BISHOP TUCKER



THE martyr spirit is not dead in Uganda, as the following incident testifies.

Some months ago I was officiating in the Cathedral at Mengo. The great congregation had dispersed, and a large body of the communicants remained. Slowly the service proceeded, the profound silence broken only by the solemn words of administration. The last communicants had returned to their places, and I was about to close the service, when, from the extreme end of the building—a corner of the south aisle, where she had been sitting by herself—a woman advanced slowly up the nave. I waited wonderingly. As she took her place, kneeling alone at the rail, Henry Wright Duta, who was assisting me, whispered in my ear, "It is Rakeri."

"Rakeri!" In a moment her story flashed through my mind, and with heart uplifted in praise to God, and with a voice ill-controlled through the emotion that welled within, I administered to her the emblems of the dying love of Our Lord and Savior Jesus Christ. Slowly and with dragging footsteps she returned to her place, and with the Gloria in Excelsis and the Benediction the service came to an end.

Now who was Rakeri (Rachel)? She was a woman connected with the congregation at Ngogwe, near the shores of the Great Lake. Some time previously it had been told at a meeting of Christians how that on a certain island sleeping sickness had broken out, and that the people were dying in large numbers without any one to teach them

the way of salvation. This so touched the heart of Rakeri, who was present, that she volunteered to go and teach the women and children. She was warned. She was told of the peril. It would be at the risk of her life. Infection meant death. There was no cure; but nothing could turn her from her purpose.

"I know all this," she said, "but those people are dying and know nothing of Christ, the Savior of the world. I know and love Him, and must go and tell them of Him."

She went, and after a while came back and told how she had been enabled to lead one and another to the feet of the Savior ere they passed into the unseen world. She returned to her post. A few months passed by, and then came the news that she was ill. She was brought back and carried up to the hospital at Mengo, where Dr. Cook, having examined her, pronounced the fatal verdict, "sleeping sickness."

She lived for some months in the hospital under the doctor's care, and during the whole of that time, as long as she could move about, she was as a ministering angel to the sick ones in the women's ward. She would go from bed to bed, reading with this one and praying with that one, soothing all in their pain as far as she was able, and ever seeking with loving words and tender pleading to lead them to the feet of the Savior. And all the while she was a dying woman.

Where, in the whole history of the Christian Church, is there to be found a nobler instance of self-sacrificing love? "Greater love hath no man than this, that a man lay down his life for his friends."

* From "Eighteen Years in Uganda and East Africa," by Bishop Tucker.

Every-day Religion in China*

BY THE REV. HOPE GILL, WEST CHINA
Formerly of the Church Missionary Society



PICTURE yourself stationed in the midst of a Chinese county capital. We are the only white people amid a population of over 70,000 Chinese; the nearest station where white people live being forty-five miles away. Altho this is not a large city, yet it is one surrounded with great walls, with the usual four gates, and it has a resident magistrate, who is responsible for law and order throughout the country.

All around are to be seen facts and acts connected with every-day religion. On the east of our mission house, quite close by, is a great temple dedicated to the God of Medicine, while on the other side, with only a few shops between, is another temple to the Fire-god. The monotonous sounds of the gong-beating, and the bell-tapping are ever telling us that souls are worshiping they know not what, seeking peace and forgiveness of sins, but, alas! finding none.

Walking through the crowded streets, we notice pieces of tessellated red paper hanging from the lintel of every doorway, and on the two door-posts of every house strips of red paper are pasted, thus signifying that the inhabitants worship spirits. If we look again at the lintel, we see feathers with blood sprinkled on them sticking to it, and blood sprinkled on the papers too. This means that at the New Year sacrifices were offered to the local deities by the slaying of fowls, the blood being sprinkled to atone for the sins of the household. Not only is the victim slain to appease the local gods, but also to propitiate Heaven and Earth, for the blood is sprinkled on the ground at the doorway, while the worshiper

prostrates himself there, offering up incense and burning candles.

Similar ceremonies take place indoors in front of the family altar. At sunrise and sunset every day family worship is held both before the home shrine and at the doorway of every house. This important feature has a significant lesson for all Christian people. It puts to shame many whose devotion to the living and true God falls far short of that of the poor heathen to his false gods!

Only on special occasions, for example, New Year and the Dragon Feast, do all the members of each family join in this worship. Those are times also when due reverence is paid to the older members, who have everything provided for them, kneeling hassocks, incense lighted, etc., by the younger members. In these great festivals all are dressed in their best—or “big”—clothes. On ordinary days, one of the junior members in most cases performs the daily homage for the rest of the family. Out in the open he offers up his oblations and bows down before all, standing and kneeling in the street doorway. In Hebrews 9:22, we notice how this blood cleansing has been known for ages past. The missionary can use this in his evangelistic preaching.

In many shops are hung long strings of fire-crackers, paper money and candles, stuck by their bamboo “wicks” into straw ropes, as well as bundles of incense paper. A great trade is done in the sale of these materials for idolatrous worship. Each act of daily Chinese worship costs money, and readily do these poor benighted souls pay for all such perquisites.

Some worshipers go from their houses

* From *The Church Missionary Gleaner*.

to neighboring temples, and there propitiate the gods in the same manner. For instance, numbers of devotees crowd into the temple of the fire-god on certain occasions. The Buddhist priests are kept busy and make a good revenue out of it. To see able and clever men thus prostrate themselves again and again before this god of fire, or before the medicine god, or the so-called "guardian" or "king" of the city, fills us with burning zeal in our campaign against the hosts of darkness.

Another act of every-day religion in vast China is connected with boat traffic. If we intend to travel anywhere by boat, when our boat is chartered, the agreement written and duly signed, the day to start has arrived, and we are all on board the house boat quite ready, there is still delay. Why? The skipper and his pilot have gone to a temple or shrine to worship! A fowl is taken out of the boat's hold and is sacrificed in the temple, so that the deity who dominates the river may be appeased. The men then come back from the temple and prostrate themselves before the blood sprinkled on the prow of the boat. They have also scattered some feathers, which will remain on the now sacred spot perhaps for weeks. Meanwhile the whole crew watches reverently. Then, when sufficient fire-crackers have been set off to frighten the evil spirits, and the worship is over, the order comes from the skipper, "*Kai chw'an*," which means, "Open out the boat, let go!"

The same ceremony is repeated before attempting any bad rapid in the up-river journey. The missionary, at such a moment speaks for his Master to the crew on board, and on shore to the trackers, and scatters among the riverside inhabitants Gospels and tracts.

In the Confucian temple, on the first or the fifteenth of the month a bang! bang! bang! is heard, accompanied by the sound of trumpets. The gong-beaters go along, heralding the advent of the city magistrate with his big retinue of under officials and attendants. Inside the temple, before the tablet put up in honor of Confucius, when all is arranged, incense is offered up. The father and mother of the people in the person of the magistrate prostrates himself full length on the floor, three times over kneeling down, and nine times knocking his head before the tablet. Meanwhile fire-crackers are let off, gongs loudly beaten, and every one around stands at attention, waiting to take their turn.

These Chinese claim our very best, both in intellect and spiritual power. They are ready now to be evangelized by laborers "full of the Holy Ghost." A million a month in China are dying, really dying, without the knowledge of the Savior. Who will go forth to this great and glorious work? "To God be the glory, great things He hath *done*," but if His servants "forward go" to possess the land yet lying fallow, "strong through His Eternal Son," we *shall* see "greater things than these."

MY PRIVILEGE

The Missionary Offering is at hand, and the call for funds is pressing and insistent. I must decide what to do about it, because I mean to be loyal to Christ and to my Church, to help make America a Christian country, and to help give the Gospel to the world.

On the one hand:

My hope in Christ.
My spiritual blessings.
My church fellowship.
My Christian surroundings.
My prosperity.
My ability to give.
My Lord's money in my hands.

If I say "no," what will that mean to me, to my fellow men, to my Lord?—
The Christian Missionary.

On the other hand:

Many people without Christ.
Many who are meeting defeat in life's battle.
Many in woe, squalor, sorrow, and sin.
Many devoid of spiritual privileges.
Many unable to rise alone or help themselves.
Many dependent on Christian help.
Many needing what my Lord's money would provide

Wanted: A Missionary*



SO read the advertisement in a Boston daily paper. "Wanted: a printer to take charge of a Mission press in West Africa. Apply to Employment Secretary, Y. M. C. A."

Every day brings something of interest—frequently of romantic interest—to the Home Department of the American Board in the matter of securing recruits for needy fields. We keep in correspondence with hundreds of volunteers and possible volunteers. These cover a wide range of callings: clergymen, physicians, educators, agriculturists, industrial teachers, business agents, architects, and, most frequently of all, young women teachers. Recently we have entered upon the task of finding a printer to take charge of our press at Kamundongo, West Africa. Through the gift of a Boston business man we have an excellent printing and binding plant out there, from which the Mission is waiting to publish seven or eight text-books, the New Testament, a hymn book, and a number of other things. The position calls for an all-round printer of strong Christian character, and of such personality as to make a congenial member of the station group.

Having failed to find such a man through our own efforts and those of the Student Volunteer Movement, we turned to Mr. Robinson, the Employment Secretary of the Boston Young Men's Christian Association, who proved to be a friend indeed. After hearing the conditions and qualifications involved, Mr. Robinson placed the above "ad" in the Want column of a Boston paper.

The response was immediate, even overwhelming. Nearly 150 printers put in an application, and Mr. Robinson

spent a good many hours on many days running these down by letters and interviews. Ruling out those obviously unqualified, he sent nine applicants to the Board Rooms. Then the final sifting process began.

Number 1 looked exceedingly promising—a foreman in charge of a press-room in one of the largest printing establishments in the country. He wanted to know how many linotype machines we had. "None? Well, well, well!" "And how long will it take to get out a book?" "A month at least," we told him. "We issue a book about every day in our plant," he replied. Still he wanted to go, liked the adventure, etc. We sent for his wife, and that settled it. No missionary business for them.

Number 2 proved to be an experienced worker, too experienced, in fact; we ruled him out on the score of age.

Number 3 was all right on the professional side, but admitted his wife was not interested in Africa and he would have to leave her behind. That settled his case.

Number 4 was a reformed drunkard—a good fellow and a good printer; but we couldn't take the risk.

Number 5 runs a large jobbing establishment near Boston, just the kind we want. Unfortunately, while "long" on printing, he was "short" on religion. In fact, he confest to not being a Christian at all. The conversation then turned from Africa to Boston and from printing to personal religion, and he went out looking very serious.

Number 6 was the opposite kind: "long" on religion but "short" on printing; a college graduate of good character and full of missionary zeal, but

* From *The Missionary Herald*.

with meager practical experience. So it was a reluctant good-by to him also.

Number 7—a most interesting case—Methodist, aged 35; good talker; had once thought of becoming a preacher; has had a printing experience of twenty years in a large establishment; owns his own home; a ladylike little wife, who is a good housekeeper and as eager as himself; no children.

"How did you become interested?" we asked.

"My pastor preached last Sunday on Christ building his Church, and said that Christ needed every kind of workman, that each Christian should seek to find his job and get busy on the great task. I said to my wife, as we walked home, there seemed little that I, as a printer, could do for Christ. When we reached the house I took up a Boston paper, and my eyes fell on that 'ad' of yours. I said to my wife: 'Look at that, will you! Why shouldn't I go to Africa as a missionary printer?' She agreed that I should. So, sir, here we are. We are confident the Lord has called us to that work." We put this man aside for further careful consideration.

Number 8 was a good candidate too, in charge of the printing department of a manufacturing establishment known the world over; a nice-looking young fellow, a Baptist, with an attractive wife. We noticed after two interviews that the wife was asking very particularly about the climate and snakes. Still it looked good, and he was kept for further study.

Number 9, a well-set-up young fellow, recently converted, full of zeal, and a good printer; all his relatives favorable. Ruled out on the ground of having no wife and health not sufficiently robust.

So it simmered down to two. More interviews, more letters, many testimonials sought, doctors called in, pastors interviewed; and, to make a long story short, Number 7 was presented to the Prudential Committee. The Committee listened with interest, approved his papers, and he was engaged for five years as missionary printer for West Central Africa.

May the Lord use him mightily for spreading the Gospel by the printed page among the natives of Angola, and may all the others who could not go find positions of great usefulness here at home!

O-W-N. W-O-N. N-O-W

BY REV. SAMUEL MCP. GLASGOW, MERCEDES, TEXAS

OWN. We want God to OWN this lower Rio Grande valley, and are ready to do our part. But the Evil One is fast preempting the land:

WON. If the Lord God is ever to OWN this valley it must be WON to Him. This can only be done with the help of the whole Church.

NOW. If God is to OWN this valley, it must be WON for Him NOW. Tomorrow, when sin and worldliness have become entrenched, how shall the lost title be regained for God?—Condensed and adapted from *The Missionary Survey*.



DEPARTMENT OF BEST METHODS



MAKING THE MOST OF THE MAGAZINES

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.



MISSIONARY work calls forth our help in almost exact proportion to our knowledge of its needs and progress. This is why our Lord said to His disciples "Lift up your eyes and look on the fields."

But the mission fields are far away and most of us can look on them only through printed pages. This makes the missionary magazine a very important factor in the work. Books serve to bring us in touch with the mission field and inspire us to service, but it is the regular, up-to-date information presented in the magazines month by month that keeps the fires steadily burning. And it is the knowledge of immediate need that calls forth the largest assistance.

The denominational magazine forms a bond between the missionaries on the field and those who "stay by the stuff" in the homeland and is a necessity to those who would be intelligent workers and who desire to fulfil the obligations they have undertaken as a denomination. Not to take one's denominational magazine is to keep oneself in ignorance of one's own work and lose its blessing and inspiration.

At the same time, especially in these days when great events are transpiring in mission lands, every Christian worker needs the broad outlook of the whole world field that can be obtained only in an interdenominational magazine.

Let us then take both and get a world vision of the enterprise in its entirety.

In the way of periodical literature a man needs his own denominational missionary magazine, some such general missionary publication as the comprehensive and up-to-date MISSIONARY REVIEW OF THE WORLD, and a good daily newspaper.—WILLIAM T. ELLIS in "Men and Missions."

A Great Money-Raiser

Missionary workers have long believed that the magazines are great money-raisers. Now, through a system of tracing gifts made to the Emergency Fund raised by the Episcopalians last year, we have tangible proof of it.

"The exact amount contributed through the influence of the magazine can not be known," says *The Spirit of Missions*. "The first letter which went to the whole *Spirit of Missions* family was not 'keyed' so as to differentiate their offerings from others. But the second was. It reached 15,000 of our readers and the response made by them was three times as great as that from 60,000 non-readers whose names had been given us by their clergy. How much influence we may have had in some of the larger gifts we can not determine, but it is gratifying to know that in September a donor sent a check for \$5,000, saying, 'I notice in *The Spirit of Missions* that the Emergency Fund is nearing the \$400,000 you have

asked us to raise. Please accept the enclosed contribution.'"

THE CLUB AGENT

There is no better way of increasing missionary interest than getting more missionary magazines taken and read. Yet many a society that exercises the greatest care in the selection of its other officers entrusts the work of magazine circulation to any one who is willing to undertake it.

It is, in some respects, a thankless task and often makes large drafts on one's pocket book, due to the fact that many subscribers are careless about paying their bills. "Before I took the office," wrote a faithful secretary to *Woman's Work*, "it was the custom for the magazine secretary to send in the money from her own purse as soon as the members announced their intention of renewing their subscriptions. I continued the custom and at one time was more than \$12 out of pocket. More than one subscriber waited a full year before giving me the money, and then did so with annoyance and was much offended to be asked to pay the next year's subscription in advance." No wonder this secretary refused renomination.

On the other hand the privileges and rewards of the work are great. One can never tell what even a single subscription will do. It may, as one business manager suggests, immediately put a missionary tincture into the whole atmosphere of the subscriber's heart and home. It was a copy of *THE MISSIONARY REVIEW OF THE WORLD*, sent him month by month by a Scotchman in his church that resulted in the missionary conversion of Doctor Robert F. Horton, of London, the great missionary speaker who made such a deep impression at the Student Volunteer Convention, at Kansas City.* The Best Methods editor never ceases to be thankful to the godly

woman who twenty-eight years ago invited her to join her club of subscribers to *THE MISSIONARY REVIEW* which was just then entering upon its new series under the direction of Doctor Arthur T. Pierson. All through the years the magazine has been a source of inspiration and help and the twenty-eight bulky bound volumes now constitute a reference library that could not be equaled at many times the cost—perhaps not at any cost. Mrs. Mary Clokey Porter, Thank-offering Secretary of the United Presbyterian Woman's Board, who has done such remarkable work, was also a charter member of this pioneer club and in a recent letter referred to *THE REVIEW* and the friend who formed the club in terms of deep respect and affection.

Every year men and women are led, through the influence of some missionary magazine, to devote themselves and their money to advancing the kingdom of God. Perhaps the subscription you helped to secure may reach some life and turn it into channels of service for Christ. This is worth while. Take courage, then, club agents and magazine secretaries. Take up your task with joy and push it with vigor.

PRAY FOR YOUR MAGAZINE

The Editors Need Your Prayers
So Do the Contributors
And the Subscribers
And the Canvassers
Few People Pray for the Magazines
WILL YOU?

SECURING SUBSCRIPTIONS

APPOINT ENERGETIC AND ENTHUSIASTIC MAGAZINE AGENTS. In publishing a list of churches having clubs of twenty or more subscribers, *The Missionary Herald* says: "A glance over this list shows that these clubs are not confined to one section of the country; nor to large churches; nor to those in cities; nor to 'rich' congregations. They are in churches where some one has taken an interest in forming a club."

* See "A Pastor's Experience: How I Learned to Put Missions First," by Doctor Robert F. Horton, *MISSIONARY REVIEW*, May, 1914.

EQUIP THE CLUB AGENT. Complaints come from many sources of canvassers who do not take the magazines themselves and can not therefore advertise them intelligently. *Woman's Work* tells of a secretary of literature who called at the office for a supply of posters, circulars, and sample copies, and asked as she was leaving, "What is this magazine about anyway?" If the canvasser can not afford to pay the price, either the society or the publishers should furnish the magazine free.

USE SAMPLE COPIES. Almost all magazines are glad to supply them (back numbers), and they can be used in various ways. Some canvassers leave them at the homes and call later for subscriptions. Others send in lists of non-subscribers and ask to have sample copies mailed from headquarters.

SELL SPECIAL NUMBERS. In the last few years the Baptists have issued a special Christmas number of *Missions* and have enlisted the children to sell copies on the profit-sharing plan. This introduces the magazine to a large number of new readers and secures many new subscriptions. The *Spirit of Missions* also does this with its special Lenten number.

MAKE MAGAZINE SUBSCRIPTIONS ONE POINT IN THE EFFICIENCY STANDARD. This works well. "Our Literature Committee secured as many subscriptions as we have members so we can go on the Honor Roll," says a worker in *Lutheran Woman's Work*. "We have gained another point for the Standard of Efficiency by securing five new subscribers," says another. In the last few years such reports have been duplicated in countless societies.

INCLUDE MAGAZINE SUBSCRIPTIONS IN THE EVERY-MEMBER CANVAS. The General Assembly of the Presbyterian Church makes provision for subscriptions to *The Assembly Herald* on its official Every-Member Canvass blanks. Thus every one canvassing for the sup-

port of the church and its benevolences becomes also a canvasser for the magazine.

ENLIST THE PASTORS. They are the best advertisers. A number of pastors in the Southern Presbyterian Church, realizing the value of *The Missionary Survey*, not only in arousing interest in the benevolences of the Church but in cultivating a spirit of service and sacrifice among their members, are promoting its circulation by taking a few minutes at the Sunday morning service to introduce it from the pulpit. A few have personally canvassed their congregations for subscribers.

ENLIST THE SUBSCRIBERS. They, too, are good advertisers. "Let us talk the magazine and the things we read in it 'in season and out of season,'" says the business manager of *Lutheran Woman's Work*.

ENLIST THE YOUNG PEOPLE. *The Outlook of Missions* tells of the missionary committee of a Young People's Society that wanted something definite to do and at the suggestion of the pastor undertook to place a copy of the denominational missionary magazine in every home in the congregation. Sample copies were sent for and the young people delivered one to each home. Two weeks later the homes were visited again and subscriptions solicited. It was a heavy task but it developed the missionary activity of the society and secured many new subscribers.

ENLIST THE SUNDAY-SCHOOL. There is an immense amount of energy in the Sunday-school; most of it is unused. In the Southern Presbyterian Church a number of classes have been canvassing for *The Missionary Survey*. A class of five 14-year old boys rounded up 55 new subscribers in 10 days and a class of 10 girls secured 58 subscriptions in a church of 200 members where only 10 copies had been taken before.

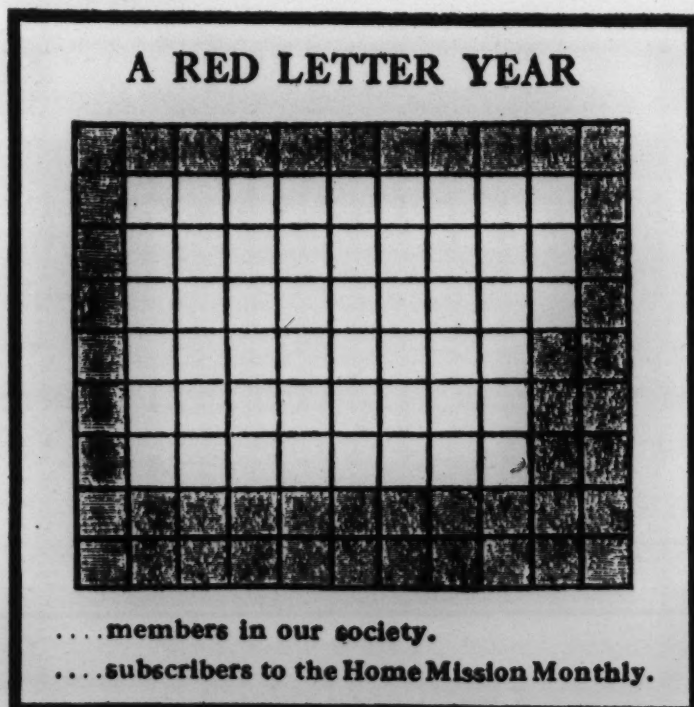
HAVE A MAGAZINE FUND. A Woman's Missionary Society in the United Presbyterian Church has a fund for furnish-

ing copies of *The Woman's Missionary Magazine* for three or six months or a year to women who are not interested in missions or who are not (or *think* they are not) financially able to pay the price. The plan works well. Many of the temporary subscribers have become permanent ones.

What a Druggist Did

Few business men would think of using their show windows to advertise a missionary magazine, but that is what an Ohio druggist did not long ago.

"One day when one of our secretaries was walking along the street," says *The Missionary Intelligencer*, "his attention was arrested by a strange exhibit in a drug-store window. Others had stopt also and were studying the unusual spectacle. The owner of the store is a member of the Christian Church and believes in missions. In the background was a fine exhibit of various goods such as a drug-store usually sets forth, but on the window glass itself were at least a dozen interesting pictures and clippings from *The Missionary Intelligencer*."



A Red Letter Chart

Every year Miss Finks, the capable editor of *The Home Mission Monthly*, devises some scheme to keep the subscription lists up to a definite standard. These have proved so successful that even in years of depression the lists

have gone steadily forward until they now number nearly 40,000.

Two years ago the plan was to urge every society to make the year a "Red Letter Year" by placing the magazine in the home of every member. To keep the aim before the societies and show the progress made, a simple chart was devised, directions for making which are as follows:

"Take a sheet of cardboard and mark it into squares large enough to be seen across the room, providing as many squares as there are members in the society. Around the outer edges set apart as many squares as there are subscribers in the society and color them red using ink, paint, or crayon. This will leave as many white squares in the center as there are non-subscribers and will show at a glance how many subscriptions are needed to reach the aim. When new subscribers are reported, color squares red to represent them. Hang the chart in a conspicuous place and call frequent attention to it."

This plan was productive of large results and could be used by any society.

The Steady Subscriber

How dear to our heart is the steady subscriber,

Who pays in advance of the birth of each year,
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.

He never says "Stop it; I can not afford it, I'm getting more magazines now than I read";

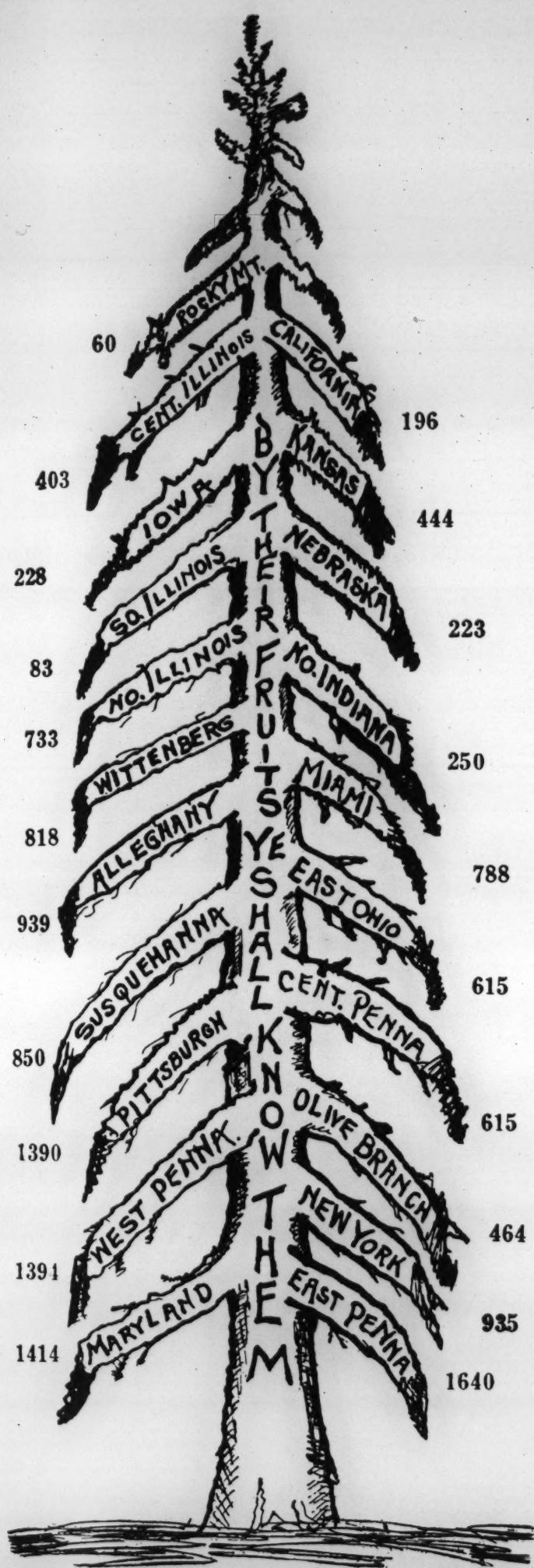
But always says, "Send it; our people all like it—

In fact we all think it a help and a need."
How welcome his check when it reaches our sanctum;

How it makes our pulse throb; how it makes our heart dance!

We outwardly thank him; we inwardly bless him—

The steady subscriber who pays in advance.
—*The Lamp*.



A Magazine Tree

The "Magazine Tree" devised by Mrs. Louise K. Krechting, business manager of *Lutheran Woman's Work*, has proved a fine thing for pushing magazine circulation and stimulating friendly rivalry among the synodical societies composing the Lutheran Woman's Board. In Nov-

ember, 1914, there appeared in the magazine a cut of a tall pine tree on the branches of which were the names of the 21 synods of the Church with the number of subscribers in each. At the same time a vigorous campaign for new subscribers was inaugurated.

At the Biennial Meeting of the Woman's Board held in Omaha last May, the tree idea was used again to report progress. At one of the sessions a living tree—a beautiful white pine—was placed on a table in front of the room and one by one the delegates came forward and with appropriate words hung on the tree clusters of real fruit—peaches, apples, grapes, etc.—each individual piece of fruit representing 100 subscriptions.

At the close the delegates stood around the heavily laden tree and sang an adaptation of "The Steady Subscriber" to the tune of "The Old Oaken Bucket."

By making a large chart with a "Magazine Tree," instead of printing it in a magazine, it could be used by any organization composed of a group of societies as well as by a Woman's Board.

ANNOUNCEMENTS FOR THE BULLETIN BOARD

One of the best ways of advertising a missionary magazine in a church is to place striking announcements of it either in the church calendar or on the bulletin board in the vestibule. The following

THE MISSIONARY HERALD FOR 1913

Another year opens. Will it be as thrilling as this year? Revolution in China! War in Turkey! Rebellion in Mexico! Missionaries in the thick of world events! Could you have spared the *Missionary Herald* in 1912?

Now for 1913. The *Missionary Herald* will be awake to whatever transpires on its many fields of action.

Time to renew subscriptions *now*—75 cents a year. Clubs of ten or more, 50 cents each.

THE
WOMAN'S MISSIONARY MAGAZINE
Published in the Interest of the
Woman's Missionary Society
of the
United Presbyterian Church

NOTE

That—

An informed church will be a transformed church.

That—

The paucity and powerlessness of our prayers for missions is not due so much to heartlessness as to a lack of knowledge of the things for which we should pray.

That—

The Woman's Missionary Magazine has but one great aim—The Spread of the Kingdom for God's Honor and Men's Good.

Will You Help to Circulate it?

advertisements used by the magazines they represent can be easily adapted to others.

GETTING THE MOST OUT OF A MAGAZINE

BY MRS. J. M. WILLIAMS, WESSON,
MISSISSIPPI

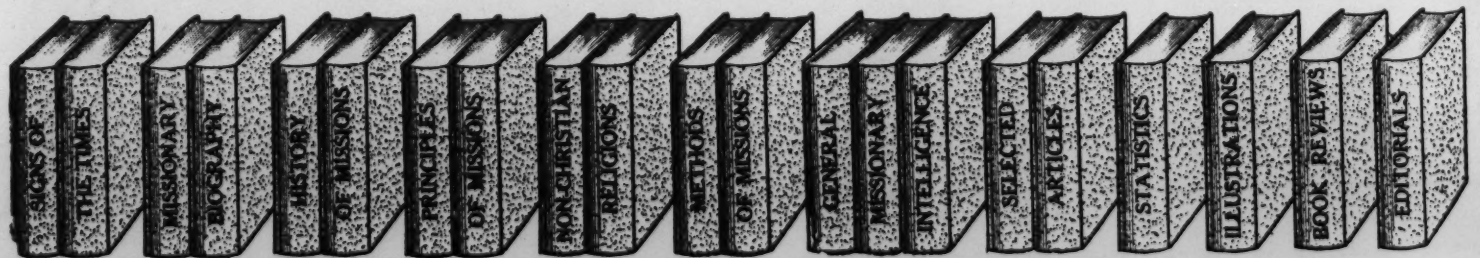
In the Southern Presbyterian Church we are blest with having such a helpful co-worker as *The Missionary Survey*. I love it so well that when I am done with it nothing is left but a few jagged

pages and the bedraggled covers. This may seem a strange way to love, but if the editors knew all the good things that have first been gleaned from its pages, even they would not censure my destructiveness.

We would not think much of a mechanic who loved his tools so well that he would not take them out of the tool chest. To me *The Survey* is a chest full of tools invaluable to every missionary worker. Shall we preserve the chest and let the tools lie and rust? Shall we pile the magazines neatly on a shelf to accumulate dust and at last end their days in the kindling-box? I do not object to a reference file; it is useful some times. But if you wish to keep a file of your *Surveys*, take two copies. This is the plan in our home.

Most of us are busy housekeepers. You may have little time for reading. Your *Survey* may have to lie for hours, maybe days, unenjoyed. When the first spare minute comes, take a pencil and sit down to read. If you have only time for a few pages, read them carefully by all means. Read with the mind and heart open—not filled with other things. Mark each picture that should be saved, each article you will need for future reference.

After the magazine has been well read and much marked its mission is not ended, even tho by this time it looks old and dilapidated. When a quiet evening arrives, get busy with a pair of scissors.



THE EQUIVALENT OF TWENTY-ONE VOLUMES FOR \$2.50

Each year THE MISSIONARY REVIEW contains the equivalent of twenty-one volumes, a complete library of Missions, on the history, methods, principles, and progress of Missions, and the lives of Missionaries and Native Converts. Each small volume would contain about 30,000 words (one hundred and fifty pages).

No one who has a live interest in the work of Christ can afford to lose the inspiration of this great international magazine.

Cut out the pictures, poems and articles marked beforehand and file them. I use small wooden boxes, each plainly labeled—Africa, Brazil, Cuba, Children, Medical Missions, Educational and Industrial Work, Poems, General Use—about a dozen in all. These may be sub-divided if desirable. Thus the box marked "General Use" may have envelopes marked "Poems" and "Scriptural Exercises." The programs and exercises given in *The Survey* should always be saved as they give good ideas of arrangement and other helpful hints for program makers.

Each box should also have an envelope for pictures relating to its contents. Nothing is more valuable than picture-teaching. Keeping the pictures to illustrate our programs will put us in touch with far away lands and our fellow workers in them.

Such a library as these boxes form is convenient and more valuable and *usable* than any book ever written. A fine missionary library is of great benefit and it is well to read every good book you can find. But for every day "tools," give me my "chest" of clippings!

When a program is to be prepared, consult your clippings. When you wish to inform yourself upon a mission or a missionary, go to your home-made encyclopedia.

If you can afford to subscribe to magazines in other lines costing \$1.50 or more, you can surely afford \$1.00 for two subscriptions to *The Survey*—one to keep, if keep you must, and one to USE.—(Condensed from a leaflet published by The Woman's Auxiliary.)

MAGAZINE MEETINGS

Magazine meetings are invaluable for introducing missionary periodicals to a society and usually result in more magazines being taken and read.

Such meetings may present one magazine or many. *For introducing an individual magazine, this program, con-

densed from *The Home Mission Monthly*, could not be bettered:

DEVOTIONAL SERVICE. Subject: "Spreading the Light." Text: "The women that publish the tidings are a great host."

PRAYER for a blessing on *The Home Mission Monthly*, the editor, the writers, the readers, and upon all missionary literature.

HYMN. "Tell the Glad Story."

THE MAGAZINE. Have seven women take the following parts:

1. THE COVER. Use the charming new poster which contains the cover and is large enough to be seen across the room. Call attention to the high artistic merit of the cover (it was produced by a leading cover artist), its fine coloring, the ecclesiastical suggestions of the design and the seal of the Woman's Board.

2. EDITORIAL NOTES. Have a condensation of these given from memory.

3. THE SECRETARIES' NOTES. Have the most important points in these given from memory, especially emphasizing those of value to the society.

4. TOPIC OF THE MONTH. Have a five minute resume of the articles presenting this.

5. THE ILLUSTRATIONS. Have these described vividly, using incidents or facts gleaned from this or other numbers to make them more telling.

6. SIGNIFICANT ITEMS. Have a number of short, pithy items, brief news notes, plans, etc., (distributed beforehand) retold by the members in their own language.

7. If there is a story or general article of special interest, have it retold; or have a poem recited.

Here is a suggestion for introducing all the missionary magazines of a denomination that comes from a Presbyterian Christian Endeavor program issued a few years ago: "Send for sample copies of *The Assembly Herald*, *Woman's Work*, *The Home Mission Monthly*, and *Over Sea and Land*, and have each reviewed by a different person, special mention being made of the best things in each."

Still another plan—one that worked well in the Woman's Missionary Society

of Union Presbyterian Church, Schenectady—is to procure copies of a number of different magazines of different denominations together with *THE MISSIONARY REVIEW OF THE WORLD*, *Everyland* and *Men and Missions*, and present them in turn, telling something of the character and scope and giving brief selections from their pages. By selecting a poem from one, an inspirational article from another, a missionary's letter from a third, a chart from a fourth, a picture from a fifth, and so on, a varied and profitable program was given that was much enjoyed. The magazines can be secured at small cost from headquarters or they can be borrowed from missionary workers of different denominations in one's own city.

A MAGAZINE STUDY CLASS

From the Maxwell Street Presbyterian Church, Louisville, Kentucky, comes the report of something new in mission study. The Ben Bigstaff Mission Circle which had its origin some twenty years ago in a young girls' Bible class taught by Mrs. Evans D. Veach, has been holding a mission study class with *The Missionary Survey*, the official organ of the Southern Presbyterian Church, as a text-book. Through the courtesy of Miss Lily Appleton, Secretary of Literature in the Circle, we are enabled to give the following account of this interesting experiment.

The Ben Bigstaff Mission Circle, in accordance with the recommendation of the General Assembly of the Southern Presbyterian Church, is organized for work along four lines which are also included in *The Survey*—(1) Home Missions; (2) Foreign Missions; (3) Christian Education and Ministerial Relief; (4) Young People's Work and Sunday-school Extension.

Every winter for the last ten years the Circle has held a mission study class, using the regular text-books. But last

year, realizing that tho many of the members were subscribers to *The Missionary Survey*, they were not as familiar with it and its four lines of work as they ought to be, the Secretary of Literature suggested its use as a text-book. "A great point in favor of the plan," she says, "is the fact that the price of the magazine (fifty cents) is not much more than the cost of many of the study books and that by using it for the few weeks the class is in session, the members would have it for an entire year and perhaps learn to love it so much that they will become regular subscribers and readers."

The January, February and March numbers of *The Missionary Survey* formed the text-book, with a file of the magazine, and the prayer calendar for reference. The splendid maps issued by the Publication Committee were also a great help. Each of the four causes represented in *The Survey* and the Circle were taken up in turn and thoroughly treated. The meetings were very interesting and the members were able to grasp the wide-spread and varied work of their Church as never before.

The class work occupied one hour each week, the order of exercises being as follows: Scripture reading, hymn, prayer; a review of the previous lesson; questions on the day's lesson; sometimes a short talk by the leader; closing prayer. A social hour followed during which sandwiches with tea or chocolate were served. An interesting feature of two meetings, one on home missions, the other on foreign, was the use of the questions published on these topics each month in *The Survey*, the answers to which are to be found in the pages of the magazine itself.

The study class should create a demand for the magazines. Perhaps it would be a good plan for every society, once at least, to conduct a study class along the lines herein described.

WORLD-WIDE MISSIONARY NEWS

LATIN AMERICA

Facts About South America

SOUTH America is nearly 5,000 miles long and 3,000 miles wide in the widest part. It embraces ten republics exclusive of Panama and the Guianas. It has the largest rivers, the greatest mountain ranges and the densest forests of any continent in the world. The Amazon has 60,000 miles of navigable waterway. There are 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by Roman Catholics or Protestants. The population of the continent is about 50,000,000, of whom probably 40,000,000 have not had the Gospel presented to them in a sufficiently intelligent way for them to understand it. All of the republics have granted religious toleration, but the most bitter opposition to evangelical missionary work still comes from the priests of the Roman Catholic Church. By these the Bible is pronounced an immoral book which will corrupt the minds of those who read it. No continent of the size and population of South America has so few missionaries.

Latin America and Rome

THOSE who think that missions in South America are an intrusion upon an honored branch of the Christian Church hardly take into consideration the growing intensity of hatred which peoples of Latin America cherish toward the priests of Rome. Mexicans have ordered them out of the country. In Uruguay the revolt against the *padres*

takes a constantly deeper hold. In Peru the celebration of the 100th anniversary of the end of the Inquisition and the agitation for religious liberty indicate another approaching emancipation. Chile, two years ago, was stirred to the depths by the coming of a Papal delegate whose program was to sell various church properties in order to remit the proceeds to Rome. Fifty thousand people paraded the streets of Santiago demanding his expulsion by the government. Opposition to Romanism is especially strong among Chilean students and workmen.

An Evangelical Colony in Brazil

OVER twenty years ago Mr. F. C. Glass, of the South American Evangelical Union, visited Santa Cruz, Goyaz, Brazil, held two meetings and sold a few Scriptures. A copy fell into the hands of a stranger from the Gamelleira District who read it, became interested, began preaching from it and led eleven of his neighbors to God. On Mr. Glass' return later, meetings were held and 45 persons were baptized, among them José Pereira, a large landowner of Gamelleira, who offered a large tract of land for Christian colonization. This was legally made over to the mission, fenced, and provided with houses, and a church building to accommodate 300 people. Alcohol and tobacco were barred from the community. Señor Ricardo was installed as pastor and for some years has engaged in itinerating evangelization through the whole surrounding region. Already there are numbers of scattered Christians about, as well as

a body of some 150 in the colony itself. To minister to their Christian growth, summer conventions for Bible study have been held during the last three years. At that of June, 1915, between four and five hundred persons were in attendance, and before the meetings closed 20 unconverted persons had been added to the Church. The village was crowded with happy guests; all the farmhouses in the neighborhood were filled to overflowing with men and women eager for Bible study and prayer.—*Record of Christian Work.*

Social Service in South America

VISITORS to South America miss from the life of the young people, and especially from the lives of the young women, the absorption in social service which has in the past few years become almost a passion among large numbers of Christian young people in North America. The young woman of South America, beautiful and admirable in many ways, has been taught to look forward only to marriage and home comforts as the ends of her existence. Higher education is therefore considered superfluous for women, and their active participation in community betterment movements is almost unknown.

In view of that fact, the work of Miss Estella C. Long in Montevideo, Uruguay, is noteworthy. She has organized the first teacher-training class among young women of South America, and the girls are taking hold of their work eagerly. They are using as a text-book a Spanish translation of the late Doctor Hugh Hamill's *Legion of Honor* course, and are engaging in many "through the week activities" which are excellent forms of social service. They have organized a Cradle Roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing-guild to provide clothing for the poor children of their community. "I feel confident," writes Miss Long, "that the Sun-

day-school, properly managed, is to be the great evangelizing agency of this land."

Protestantism a Force in Mexico

SIGNOR GARZA LEAL, a Y. M. C. A. secretary, expresses the conviction that Protestantism is to be one of the main forces in the future progress of Mexico. He says that this form of Christianity has been a force against those who rob the lower classes, and that it has helped to purify the Roman Catholic Church and to rouse it to new activities. Protestantism has helped to develop in Mexico a middle class. Its efforts have been especially directed toward the lower classes, who need ambition to be prosperous, clean, well-educated, independent, and good. That ambition the Protestant Church is helping to awaken.

Protestantism has also helped to form an educated class and build up the school system in Mexico, but greatest of all is what it has done for Mexican women.

A Narrow Escape in Guatemala

THE dangers that are encountered in disturbed districts of Central America are exemplified in the recent experience of Dr. C. F. F. Secord, a missionary in Guatemala. When he was assisting in the care of the wounded during a short campaign of the Government against revolutionists he was shot, but not seriously, and with a few others was separated from the body of the troops. He fell into the hands of the revolutionists, who proceeded to strip the doctor and two others, and then tied them securely to stakes driven in a large ant hill. Here they were left to be devoured by these carnivorous insects. The night wore on and they waited in awful suspense for the light to break, when the ants would come out and begin their deadly work. Before morning dawned however, God answered their prayers and

they heard the shouts of some of their troops who were making a search for them.

NORTH AMERICA

New Prohibition States

INTOXICATING drink has aptly been called the "modern demon-possession." The casting out of these demons has been progressing through legal processes. On January 1, 1916, seven more States joined the prohibition army, which is pushing forward its forces every year. The new States which bar intoxicants are Arkansas, Washington, Idaho, Iowa, Colorado, South Carolina, Oregon, and those already dry are: Maine, Kansas, Tennessee, Mississippi, Arizona, North Carolina, West Virginia, Georgia, North Dakota, Oklahoma, and Alabama. Virginia, having already voted out the saloons by a surprising majority, steps in line next November. Thus one can start from our farthest northwestern point and travel entirely across the United States to Cape Hatteras, in dry territory, with the exception of a small corner of Wyoming or Utah, which one must traverse to pass from Idaho into Colorado.

A Church Missionary Week

THE Church of the Atonement, Philadelphia, recently held a series of services called A Missionary Week. "The idea of the missionary week," says the rector, "is perhaps not new, but the success was so wonderful that I hope other clergy may try the plan." The services began with Sunday, and were held on the following evenings, with afternoon services for women. Bishops and missionaries, together with local clergy were among the speakers. The choirs of the neighboring parishes cooperated. The congregations at the evening services averaged 350, and the influence of the Week was felt in all the adjoining parishes. A large measure of the success is due to the fact that the

way was prepared the week previous by meetings for prayer, 16 in number, held at the homes of various parishioners.

Centennial of the Bible Society

THIS year is memorable as the centennial year of the American Bible Society, which was organized in the consistory room of the Garden Street Reformed (Dutch) Church, New York, on May 8, 1816. Sixty men banded themselves together as an organization to give to the Word of God a wider circulation in the world. While the actual centennial anniversary will not take place until May, and while the general national gatherings of the different denominations will have special exercises at their annual meetings in May and June in recognition of the centennial, yet it has been urged that churches generally regard the entire year as the "Centennial Year" in which the claims of the American Bible Society shall be laid afresh upon the generosity of God's people.

Boston Laymen Organize

A PERMANENT Boston committee of the Laymen's Missionary Movement was organized recently, representing in its membership the Episcopalian, Congregational, Baptist, Methodist, Presbyterian, and Universalist denominations. The principal work of the movement is to be carried on by committees of each denomination, but the general committee is expected to help them to do their work better. The "platform" adopted at this occasion is to have these "planks": (1) The enlistment of men in church work in enormously increased numbers; (2) the adoption by each man and each church of a larger and more heroic program, including service to the whole world; (3) the application of whole-hearted cooperation within a church and between denominations. An every-member canvass annually, and of a very thorough na-

ture, is planned for every church in the Boston district.

The Home Mission Task To-day

THOSE are wrong who think erroneously that the occasion for home mission work in America is largely passed. We must remember that a home missionary frontier consists of new communities or new situations because of which people without adequate religious provision are as a matter of fact home missionary needs and opportunities in America are larger today than at any other time in the past one hundred years. There are more new communities springing up without church provision than at any other time. Moreover the population is a more shifting population.

Possibly, however, the most insistent missionary appeal of to-day, is that which arises from the immigration to America of millions from the Old World, coming in recent years from the lands of the closed Bible. The spiritualization of this host of new Americans is one of the pressing tasks of home missions.—Rev. C. E. BARTON, D.D., in *The Congregationalist*.

American Work for Moslems

THE organization of the American Christian Literature Society for Moslems, Inc. offers a channel through which Christian truth can be sent into all parts of the Moslem world. Since the organization of the American Committee of the Nile Mission Press of Cairo in 1910, this committee and its successor the Society, has forwarded over \$48,000 for the work of the Nile Mission Press and for Dr. Samuel M. Zwemer's newspaper evangelism among Moslems. In one year ten and one-half million pages of Christian literature were printed for Moslems and distributed in China, Russia, India, Persia, Malaysia, Turkey, Arabia, and Africa, where Arabic is read. As a result the number of Moslem inquirers

into Christian truth is constantly increasing. Dr. Samuel M. Zwemer is an active member of the Society, the secretary of which is Mrs. James M. Montgomery, Box 888, New York City.

Missions Boards and Theological Students

A NEW and important move was made when 34 students, representing seven theological seminaries of the Protestant Episcopal Church, met at the Church Missions House, New York, for a two days' conference in January. One of the significant facts was that the initiative was taken by the seminaries rather than by the Board.

The first day was devoted to a study of the missionary enterprise and the present conditions and needs of various fields. The second day was devoted to methods; the Conference visited the several departments of the Church Missions House and saw its machinery in operation, after which brief addresses were given by the heads of the various departments, stating how the work of each is conducted.

The responsibility of theological students took up the last afternoon with papers on mission study, offerings, recruiting, and intercession read by men from the various seminaries.

It is hoped that large results may follow this effort to relate the future clergy to the missionary enterprise of the church.

Christian Relief of the Jews

ONE of the horrors of the present war is the number of sufferers who have been innocent of belligerent acts and who are helpless in the face of an enemy. Perhaps the largest class of these sufferers are the Jews in Russian Poland, Galicia, and neighboring districts. Their homeland is the battle ground for Russia and the central powers and both sides seem to add to their afflictions. Not only have the

Jews of America taken steps for the relief of the sufferers, but even earlier the Christians of America and England opened a relief fund. The Jewish Missions of Great Britain have been distributing generous contributions and a Russian Jew Relief Fund has recently been established in Canada with Sir Wm. Mortimer Clark as Chairman, Thomas Findly, Esq., Treasurer (88 Admiral Road, Toronto, Canada), and Rev. J. McP. Scott, D.D., as Secretary. It is estimated that out of 14,000,000 Jews, no less than 10,000,000 are affected by the war. Millions are destitute and homeless and starving. Now is the time to manifest to them the spirit of Christ.

Jewish Relief for Suffering Jews

THE Jews of the United States announce that they will raise \$5,000,000 as a relief fund for members of their race in the war-stricken countries of Europe. At a meeting in Carnegie Hall, New York, \$800,000 was subscribed to this fund in a single evening. Nor is the money coming only from the very wealthy. The poor are contributing generously. One Jewish workman, earning \$7 a week, is giving \$3.50 a week to the fund, or half his wages. On the recent Jewish "Tag Day" (January 27th), it is said that \$2,000,000 were contributed to the relief fund. The sufferings of the Jews have been terrible, everywhere in the war zone. The Jews of America have sent \$1,085,000 for the relief of their brethren in Russia, \$600,000 to Germany, \$430,000 to Austria-Hungary, and \$109,243 to Palestine.

Eskimo Hungry for the Word

IN a recent letter a missionary tells how eager these savages are for God's word. He says: "The Eskimo have now, chiefly through the translations of the devoted Moravian Brethren, the whole of the New Testament and other parts of Holy Scripture

in their own language. These have been printed by the British and Foreign Bible Society in the syllabic character, and in this connection we owe Mr. Bilby an unspeakable debt of gratitude. He has not only helped to write portions of the New Testament in syllabics, but he has also prepared the Book of Exodus for the Eskimo. There are now many of these people in Baffin Land, who have learned to read in this simple character, and not only do they read, but they try to understand what they read. They also take with them the Word of God to places where it is quite impossible for white men to go; so friends will readily see what a wonderful factor God's Word is in reference to Eskimo evangelization, and what scope there is for prayer that it may become still better known among the many and scattered tribes of Eskimo."

EUROPE—BRITISH ISLES

A Revival Needed in Britain

VICE-ADMIRAL SIR DAVID BEATTY, Commander of the First British Battle Cruiser Squadron, whose ships won a victory over the Germans in the North Sea, has made a stirring appeal for a great religious revival in England. A letter from him was read at the annual convention of the Society for the Propagation of Christian Knowledge, in which he says:

"Surely Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it. Improvement must come out of it.

"In what direction? France has already shown the way and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole, and religion plays a great part. England still remains to be taken out of the stupor or self-satisfaction and complacency into which her flourishing condition has steeped her. Until she

can be stirred out of this condition, until a religious revival takes place, just so long will the war continue.

"When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end. Your society is helping to this end, and so is helping to bring the war to a successful end."

Oriental Students in British Universities

THERE are very few Christian Unions among British university men where some attempt is not now made to show friendship and to give help to Oriental students. East and West Societies are being founded, which British and Oriental students join as members. These societies hold debates and social gatherings, and are bridging the gulf cut by race prejudice. In London the hostel for Oriental students, opened in 1913, is being carried on, and efforts are made to help the men in the choice of lodgings and the obtaining of suitable friends. A growing circle of British Christian people are offering the hospitality of their homes for the vacations. As far as possible foreign student secretaries are appointed in the larger university centres, and the work is all supervised by one secretary whose headquarters are in London. The Chinese Students Christian Union has become a strong and important organization, and holds an annual conference at Swanwick. This Union has its own full-time secretary, its magazine and local meetings. A similar Union has recently been established among Christian students from India and Ceylon.

A Successor to Dr. Guinness

WHEN the late Dr. Harry Grattan Guinness, at the close of twenty-eight years of responsibility as Acting-Director of the Regions Beyond Missionary Union, gave up the general

oversight of the work, the position of Acting-Director was accepted by Rev. D. F. Mackenzie, a successful minister of the United Free Church of Scotland.—*The Christian*.

Bibles for the German Troops

THE war has stirred German Catholicism to the distribution of the Scriptures. A Catholic press in Trier published an edition of Matthew; also a pocket edition containing a Harmony of the Gospels and the Acts. The Episcopal approbation remarks: "Especially in the camps and hospitals is there an earnest desire for religious edification. One can not satisfy this hunger of Christian heroes better than by the distribution of the Scriptures which, as manna, is a food from heaven full of all sweetness for believing hearts and of spiritual power. May the Divine Spirit which talks in the Holy Scriptures to humanity give to all readers grace to understand, so that it may be a source of wisdom, a lamp to their feet, and a light to their path." German Catholics are raising large sums for the printing and distribution of these Bible portions.

Gospels for Italian Soldiers

THE Scripture Gift Mission is distributing the Word of God as widely as possible in Italy, where there has never been such a golden opportunity of sowing the Gospel Seed as now. There is not only absolute freedom from all legal restrictions and obstacles, but also in great part from priestly interference.

"Three millions of Italy's young men are, or soon will be, under arms, men from every region and of every social condition, exposed to great hardship, self-sacrifice and temptation and face to face with instantaneous death or mutilation for life. The result of this is to make them think as they never did before and when the alternatives of life and death are before

them, the tendency to atheism of the last few years seems suddenly stemmed as by a miracle. There is an intense yearning among the men for spiritual help. A spiritual worker in Italy says: I wish I could express their soul hunger for comfort and the way in which they crowd round and ask for Gospels. I wish you could see them stretching out their hands and asking over one another's shoulders for the Gospel."

Salvation Army in Russia

THE Salvationists have opened in Petrograd a home for refugees from Poland. Seven Salvationists are to take part in the relief expedition which the Russian government has organized for the Armenians, which will be financed by the Grand Duchess' Tatjanas Fund.

Another Russian Reform

ONE great moral disability of the Russian people disappeared with the prohibition of vodka. A second has now followed in the breaking up of the Russian Pale, the region in the west of Russia to which the Jews were compelled to restrict their residence. They are now free under the Imperial sanction, pending an examination of the whole question, to reside anywhere in the empire except in the cities of Petrograd and Moscow, and other places under the immediate jurisdiction of the ministry of war and the Imperial court.

MOSLEM LANDS

Armenians Sold in Turkey

AN English paper, *The Anti-Slavery Reporter and Aborigines' Friend*, publishes the following letter, translated from the French, which appeared in a Swiss paper, and states that the assertions made in it have been confirmed by the International Bureau in Geneva. "A number of young Armenian girls were brought to Constantinople in order that they might be

reduced to slavery by the wealthy Turks. For this purpose they were put up for sale either at Bit-Bazar or at Le Han des Persons in Stamboul. Orphan children of from 8 to 12 years were sold for 2 medjidiehs (about \$1.60) while older girls fetched a higher price. In one case a pasha of great wealth bought one in order to make her a present to a friend. This was told me by a Belgian who was an eyewitness of the transaction. The sale of slaves at Constantinople, however, was not carried on on the same scale as at Adana, for instance. There I learn that thousands of orphan girls were sold for a piece of bread each."

Life of Livingstone for Moslem Boys

THE Nile Mission Press of Cairo in connection with the World's Sunday-school Association, has recently issued an edition of fourteen thousand copies of an illustrated Boy's Life of David Livingstone. This edition is to be circulated among Moslem boys through the Christian Sunday-school scholars in Egypt, the Sudan, Arabia and Algiers. The St. Paul's Congregational Sunday-school of Brooklyn, N. Y., is paying two-thirds of the expense. Those who know the kind of books usually read by Moslem boys and the great dearth of interesting, wholesome literature will realize the importance of this work in which the Nile Mission Press and the World's Sunday-school Association are cooperating. They also published in 1915 24,500 copies of story parables for Moslems by Miss Trotter, 7,600 pamphlets written by Dr. Zwemer for Moslem men, and 20,000 useful leaflets for teachers. The total output of the press for 1915 was \$53,000 pamphlets and leaflets in Arabic, Turkish and Persian versions may follow. The World's S. S. Association Committee on work among Moslems is composed of Bishop J. C. Hartzell, Chairman; Dr.

E. F. Frease, Miss A. Y. Thompson, Dr. S. M. Zwemer, Dr. John Giffen and Rev. Stephen Trowbridge, Secretary.

Conditions in Armenia

THE quiet that has come over the Armenians of Asia Minor is the silence of death. How many have been killed, how many deported and how many women and girls are prisoners, none can tell. Some five thousand are in Egypt, thousands are in Russia and Persia and hundreds of thousands are still in Turkey. The American Armenian Relief Committee, of which Dr. James L. Barton is chairman, has forwarded to date about \$300,000, which are being used to save the remnant of these unfortunate people. There are 225,000 of the refugees in Tiflis alone and relief costs \$5.00 per capita a month. Turkish authorities refused to allow any commission to go into the country to administer relief. Many of the American missionaries remain at their posts in Turkey, but eleven have died in the past ten months.

The Russian forces have occupied Van and are reported to have surrounded Erzerum, in which are 80,000 Turkish troops.

A Christian School in Persia

THE furloughs of Rev. and Mrs. S. M. Jordan, of Teheran, Persia, having been postponed on account of war conditions, Mrs. Jordan writes of thankfulness that their health makes it possible for them to remain where they are needed. "In spite of the troublous times and the added opposition to Christians," she says, "we have had a good year in school and out. Our 534 boys, 50 of whom are in the two boarding departments, have given us much to do. We have in no way lessened our evangelistic work in Bible class, Y. M. C. A., Brotherhood, or with individuals, and tho there is

less open result—six boys, four Mohammedans and two Jews asking for baptism this year—God knows what may be in the hearts of others. as the day.'"—*The Christian*.

An Object Lesson for the Arab

AN incident in the life of Dr. Paul W. Harrison, of the Arabian Mission of the Reformed Church, shows how a missionary may live out the gospel of sacrifice which he proclaims. An Arab one day brought a child to him, suffering from a disease which required the transfusion of blood as the only hope of a cure. Dr. Harrison asked the father if he would allow a vein in his own arm to be opened in order that his blood might be transmitted into the body of his child. His refusal was instant and final. Then Dr. Harrison quietly opened a vein in his own arm and gave the blood necessary to restore that child. The father uttered his amazement by declaring that he would not have done that for a house filled with gold.

INDIA

Work for India's Young Men

THE growth of the Young Men's Christian Association in India, and its adaptability to the needs of the native young men have been remarkable. There are now over 200 active Associations in India and Ceylon, each association having from one to five branches. Some associations are small, with only a handful of members, whereas the Colombo Association, with over 1,000 members, is the largest in the National Union. The total membership reaches to nearly 12,000. Of these, three-quarters are Indians and over half the latter are non-Christians. 190 secretaries are on the staff of the Indian Association Movement: Indian, 95; British, 51; American, 41; Continental, 3. In addition to the above, who are all paid workers, there is a large num-

ber of honorary secretaries, practically all of whom are Indians. More progress has been made in the securing of Indian secretaries during the past ten months than in the previous half decade. Nor in numbers alone has there been advance, for the educational standard has been raised practically to the equivalent of the B. A. The fact that B. A.'s and M. A.'s are now asking for men with university degrees, admission to training for the secretaryship puts this profession in an altogether different light in the eyes of Indian young men.

German Missionaries in India

THE National Missionary Council, representing missions from all parts of India, passed the following resolution at its annual meeting: "The National Missionary Council desires to place on record an expression of its deep thankfulness to God for the disinterested and self-denying labors of German missionaries in India, to which we owe the establishment, not only of the existing German, but also of some of the most flourishing British Missions. The Council is convinced that their labors have throughout been inspired by devotion to Jesus Christ, and directed to the spiritual elevation of the people of India. . . .

"The Council deeply regrets that the labors of the missionaries have inevitably been interrupted, and sympathizes with them in their present separation from the work which they love. Further, the Council deplors that the exigencies of the war have led to the interruption of that fellowship between German and other missionaries which was enjoyed before its commencement, and earnestly hope that on the conclusion of peace, in the good providence of God, conditions may be such as to make possible the resumption of this happy cooperation in the task of extending Christ's Kingdom."

Troubles of German Missionaries

THE German missionaries in India who were interned, as well as those still at large, received notice about the middle of August that they would be repatriated to Germany, or, in the case of men under forty-eight years of age, be sent as prisoners of war to Ahmednagar. All the members of the Schleswig Holstein mission and all the German members of the Basel mission had already been removed from their stations. In the Hermannsburg mission the effect of the new order left only one missionary, who happened to be a British subject; and in the Leipzig mission, from which only three missionaries had been previously removed, the effect was to leave only two men and two women, who are Russian subjects. The Bishop of Madras had several interviews with the Governor of Madras, requesting him to modify the order, and several missionaries on health and other grounds were allowed to remain. The German missions relief committee, of which the Bishop of Madras is a member, sent a letter, which the bishop signed, to each German missionary, in which they express "distress at the manifestation of bitterness in the public press," stating that they had done their best "to prevent the passing of premature judgments on the political question, and still more to help our fellow missionaries to maintain an attitude of brotherliness toward you all personally," and begging them on their part "to refrain from criticism either of Government or of British missionaries."—*The Church Missionary Society Review*.

A Young Moslem Convert

THREE years ago a young Pathan accompanied his father to the Church Missionary Society hospital at Peshawar, near the Khyber Pass. A serious abdominal operation was performed on the old man, from which he

recovered. The son while there bought a Gospel. Last summer the young man, now twenty years of age, went again to the hospital and stated that he wished to become a Christian. He had met no Christian in the interval and had no teaching beyond what he learned from that Gospel, but he had quietly made his determination and he had already learned something of the cost. His people were angry, and took everything from him, and tho he is a boy of good family he possesses nothing but the clothes he wears. He is now working in the hospital, getting as yet only a living wage, but learning something of what it means to be a Christian.

Cross and Crescent in India

THE Rev. R. F. Pearce writes in the *North India Gleaners*: "I regret to say that the Mohammedans are now making a set at our people. The first to secede was a man at Bollobhpur who had been a Mohammedan convert some years ago, and went back to live with his relations. He was followed by two families of Christian parentage at Bhitapara. It is not uncommon for a Musulman convert to relapse, but I have never before heard of Indians of Christian parentage going among Mohammedans, and found their isolation inconvenient. I went over to see them, but could not find the heads of the families. I saw a son of one family, and he said he did not want to be a Mohammedan, but his father called him to the mosque, and told him to repeat some words after the *moulvi*. He did so, and was then told that he was a Mohammedan. He did not understand what the words meant. It is obvious that there is no religious conviction in a conversion to Islam. I hope that some members of these families will come back, but the whole incident shows the dangerous position of isolated Christian families in non-Chris-

tian surroundings, especially if they are illiterate."

A Woman's Medical College

A MOVEMENT is now well under way to establish a union medical college for women in Southern India. The city of Vellore has been chosen as the place to locate the college, and the government of India has given twenty acres of land for the site with a promise of more help. The mission board of the Dutch Reformed Church has given \$50,000 toward the hospital, and a like amount has been secured from the legacy of Mrs. Rockefeller. This comes through the Woman's Baptist foreign missionary society. But other large sums will be needed to provide necessary buildings and equipment for such an institution as the plans call for. It is the purpose to make this a high grade medical college where young women may receive the same training for medical service as they would receive in England or the United States.

An Appeal From Indian Villages

THE following letter, received by a missionary in South India, is typical of the mass movement toward Christianity: "Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have therefore resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and to preach to us (the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda." —*Missionary Tidings*.

CHINA**China's Two Needs**

ELDER LIN, of Tsinanfu, Shantung province, who, at eighty-seven years of age, is the oldest living Christian of the 10,000 Presbyterian church members in Shantung, has sent by a returning missionary this message to American Christians: "China has only two needs, she needs to guard her mouth and to guard her heart. China needs to guard the mouth—she needs to watch out for everything which will make it easier for her people to 'get over the days,' and to have food and comfort in their lives. We must care for our country's material prosperity. And we need to guard the heart. Now, the Chinese heart is a heart of fear. Rich and poor, old and young, every one of us naturally fears both men and devil. What we need is to know about the heart of love."

Elder Lin has sent two grandsons to America to prepare themselves to meet these two needs: one is studying mining engineering and the other, who expects to be a preacher, is taking a post-graduate course at Princeton Seminary.

The Scout Movement in China

THE Chinese Boy Scouts' Association was established in 1913 with the exprest purpose of spreading the scouting idea throughout the country, and altho the Association has been working quietly and within a limited area it has always kept in view the object of making the movement a national one. During the week of Olympic Games held in Shanghai in May, 1915, an enthusiastic meeting of people interested in the movement was held, and it was decided to consider the gathering the first meeting of the national Boy Scouts Association of China, and to recognize the original Chinese Boy Scouts Association as the (National) Boy Scouts Association of China after at least six representatives of the great

cities of China had been added to the already existing Council. A Scout Rally which was held at this time, in which all the Shanghai scouts and a patrol from Canton took part, brought the movement into so much prominence that the executive officers of the Boy Scouts Association of China have difficulty in coping with the work of organising new troops and supplying information to those whose interest has been aroused.—*Chinese Recorder*.

\$300,000 for Shantung Christian University

WORK on the new buildings for the Shantung Christian University at Tsinanfu, China, is being pushed rapidly and \$100,000 has already been contributed for the main recreation hall, the chapel, the science hall, five residences and one dormitory. Another sum of \$245,000 has also been contributed toward the Y. M. C. A. building, three dormitories, the teachers' training college, a model Chinese village for residences of Chinese professors and university employees, a power house, university press, machine repair shop, and other necessary adjuncts of university and mission life. The entire amount needed will be at least \$300,000.

Social Service in Shanghai

THE East Gate Social Service House in Shanghai, opened last spring, was the first effort of the missionaries to gain a place in this neighborhood. Miss Silver, a Presbyterian missionary, writes: "For years this district, where the most intelligent and enterprising of the Chinese business men are found, has remained at our doors, one of the least evangelized parts of the city of Shanghai. We have felt that we must accept the responsibility for work, yet our force has remained too small to cope with the problem. Gifts for land and hall came to us and we felt the Lord Himself was

challenging us to a bolder faith and a more perfect obedience to the call of the need. With only part of the funds needed for the first year's current expenses we went forward and decided on the place where we wanted to open work, and what was our surprize to find a three-story building of European architecture with a pleasing exterior and the inside almost suited to our needs. Has not the Lord gone before us, and shall we not be strong and very courageous, believing in the future of this work and surmount the difficulties that face every new venture?"

Student Volunteers in Peking

THE annual message of the Student Volunteers of Peking University is inspiring reading. "The Gospel Team started out on their first venture the latter part of June—eight young men all drest in khaki uniforms, with pith helmets on their heads, with banners and cornets, bugles and drums, a magic lantern, a bundle of books, and glad hearts—a little band of soldiers of the Gospel of Peace with the helmet of salvation upon their heads, the sword of the Spirit in their hands. Plans were perfected before they left Peking, and words of hearty welcome had come from pastors along their route. In each place posters announced the coming of the team with the Gospel message and musical and lantern attractions. In most places the crowds were so great the first night that tickets for admission were given out for succeeding nights; and even then the churches were usually crowded with women, while the windows were removed and the courts packed with men and boys. At Chien So, where they came into the region of flat roofs, the chief of police came with a very courteous but unusual request, that the girls from the government school might be permitted to come, promising an extra guard for the night. Long before

dark women began to arrive in carts from far in the country. Here the crowd was so great that the lantern was placed in the court, and the church and court were packed with ticket-holders while the roofs of all the neighboring houses were black with the people."—*Harlan P. Beach.*

What Progress Has Been Made

THE latest statistics of evangelical church membership in the republic of China gave 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women, and 496 native assistants in the hospital. Chinese Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in primary and day schools of the various missions and 31,384 students in the intermediate and high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries. Patients treated last year, 1,322,802.

JAPAN AND KOREA

A Unique Gift of Japanese Christian Students

THO the war has been responsible for engendering hatred and bitterness, it has also been the occasion for many beautiful expressions of a truly Christian spirit. One of the most unique of these is the action of the Christian students of Japan, who at Christmas time sent fifty Christmas trees to the twelve stations where German prisoners of war are detained and also 50,000 sheets of writing paper, several thousand envelopes and some candles. On the letter paper was printed in German a Christmas greeting and the words: "The Lord is our Refuge and Strength, a very present help in trouble."

There are many evidences of genuine spiritual life in the Japanese student movement to-day. In all the student hostels it is the custom to have a sunrise prayer and Bible reading service together. A majority of the residents attend. Students are also accustomed at certain times of the year to hold sunrise prayer meetings on a neighboring mountain or beneath some tree which has acquired sacred associations. Such occasions seem to mean more to Japanese students than to those of Western lands.

Japan's Evangelistic Campaign

THE three years' evangelistic campaign, which was initiated and planned by the Christians of Japan, is now more than half over, and it is possible to point out some of its characteristics up to this time. One of its best results has been the developing of a spirit of cooperation and the breaking down of denominational barriers. A significant feature of the movement is that it has not been necessary to call in famous speakers from abroad in order to interest the common people. Japanese pastors and laymen have not only drawn crowds, but have perceptibly impressed cities like Tokio, Osaka and Kyoto, so that the newspapers and the men on the street for the first time found Christianity a live subject for comment and consideration.

The campaign has used all methods: it has revived street preaching; the automobile and the newspapers have been pressed into service; Japanese Christians have not hesitated to pay at almost advertising rates for space in the most prominent pages of Tokio dailies for concise but convincing summaries of Christian truth that have gone not only to tens of thousands of subscribers, but have been distributed personally or through the mails to many others as well.

The results, says the *Japan Evan-*

gelist, are "nothing short of marvelous," compelling one to recognize the vigor and resourcefulness of the Japanese church, as well as the power of God.—*Congregationalist*

ISLANDS OF THE SEA

American Schools in the Philippines

THE wonderful educational work which the American government has built up in the Philippines has brought into being a magnificent body of 9,000 English-speaking teachers of native stock. The fact that these are in touch with Anglo-American ideals and literature, rather than with Spanish, will have an enormous influence in bringing the Philippines into the channel of a reformed type of Christianity.

Missionary Spirit in the South Seas

ONE of the most remarkable features of missionary enterprise in the Pacific has been the missionary spirit of the Polynesian Church. In every group, without exception, this has been manifested in such a marked degree that it is not too much to say that no part of the world can show a finer record of missionary enthusiasm and self-sacrifice than these islands of the Southern Seas. No sooner has the Polynesian convert realized the significance of the Divine love than he has become possessed by a desire to pass on the good news to others. From island to island, and from group to group, the evangel has spread, and the remarkable success of missionary effort in the Pacific has been due, not so much to the labors of the white missionaries, as to the humble, but no less heroic efforts of the native Christians.

While the churches of Polynesia have given of their best manhood and womanhood for this noble work, those who have stayed behind have not been lacking in practical sympathy. Most of the older missions in the Pacific are self-supporting, that is to say, they

build their own churches, maintain their own schools, and support their own teachers, the only charge on the Missionary Society being the maintenance of the European staff, and the schools for higher education. But in addition to this, something like \$75,000 per year is contributed by the Polynesian churches, for foreign effort.

AFRICA

Winning Moslem Boys and Girls

NOT long ago the World's Sunday School Association had published at the Nile Mission Press in Cairo more than 20,000 copies of Christian story-parables in the Arabic language. These were given to the children in the Sunday-schools of Egypt as awards for bringing new scholars and for learning portions of the Scripture by heart. The pastor of Baiyadia, a small town in Middle Egypt, reports that after the first week fifteen Moslem boys entered the Sunday-school for the first time, and ten Moslem girls. The lesson was on temperance and they were so keenly interested that they have all been coming ever since, so the prospect is that they will become regular pupils. From the Zaraby church the pastor, Ibrahim Dewairy, reports 40 new pupils as the result of the first announcement of these story-parables as prizes.

British Missionaries in German East Africa

MORE has been heard of the sufferings of German missionaries than of the British for two reasons: (1) There are many more Germans in British territory or conquered provinces than *vice versa*. (2) The British missionaries in German East Africa have not been sent home, and practically nothing has been heard from them. A recent report from Great Britain says of these interned missionaries:

Rev. Duncan Travers, secretary of the Universities' Mission to Central Africa, writes that the mission has no very definite information concerning the forty-two missionaries who are imprisoned in German East Africa; no communication with them is possible. They are allowed to see no letters, but the mission has been informed by the Bishop of Zanzibar that parcels sent to the Naval Officer-in-Charge, at Zanzibar, may perhaps be forwarded. The members of the mission who are interned have received no communication whatever from their friends since August, 1914. The mission has reason to believe that they are somewhere on the line between Dar-es-Salaam and Lake Tanganyika, and from the latest intelligence it is understood that they are all alive.

"No tidings of the Church Missionary Society representatives in German East Africa were received for many months, and some fear was felt for their safety until one of the secretaries of the Berlin Missionary Society sent, most thoughtfully, through Pastor Wurz, of Basel, Switzerland, the following message: 'If you are writing to a member of the Church Missionary Society, please send a cordial greeting from me and say that I have received news from our missionaries in German East Africa that the brothers of the Church Missionary Society are, under the circumstances, doing well, and that our brethren are in every possible way helping them and their work. Also I have written a cordial greeting to the brethren of the Church Missionary Society (in German East Africa), and said that we should like to do whatever is in our power for them and their work.'"

In West Africa the British troops have succeeded in driving the German forces (15,000 men) out of Kamerun into Spanish Guinea, where they were disarmed and interned. The British oc-

cupied Lolodorf, January 28th, one of the mission stations of the American Presbyterians.

Revival in South Africa

A REVIVAL has recently come at Rusitu, Gazaland. Missionaries tell of remarkable scenes of rich blessing, the power of the Holy Spirit. Large numbers have surrendered themselves to Christ and have been baptized. Mr. Rees Howells, one of the missionaries writes: "The first three days were a time of confessions and pleading for mercy. Then the next two, they came to liberty, and, oh, the joy, the whole congregation bursting out into joyous thanksgiving! On Friday morning, 60 stood up for baptism, wanting to become members of the church. On Saturday, we all went down the river, and the service lasted from 9.30 a.m. till 5 p.m., and many of the heathen were held spellbound throughout that time. It was a glorious sight to see two at a time coming into the river."

Algerian Women Baptized

THE first Arab women in modern times to accept Christ publicly in Algeria were baptized early in the winter in the North Africa Mission of the Methodist Episcopal Church. Miss E. R. Loveless, acting principal of the Constantine Girls' Home, describes the occasion:

"We are not working here among Copts or Armenians, but directly among the Arabs and Berbers—bigoted Mohammedans. The baptism of our native woman Roheiha, and the two girls Sherifa and Hajeela (November 7th) was a wonderfully impressive occasion, for these were the first native women in Constantine to publicly confess Christ. No one could doubt the happiness of all three, for their faces literally shone with joy and their clear, firm responses showed their intelligent understanding of the step they were taking.

"It was a supreme moment for some when that trio of voices responded 'I renounce . . . the religion of Islam.' Their voices said that. Their faces said 'We have found something *so much better.*' The vision of those three white-robed figures as they stood before us on Sunday afternoon and the echo of that threefold response will never be forgotten."

Lovedale Institution

THE Lovedale Missionary Institution, South Africa, looks forward to celebrating its seventy-fifth anniversary next July. In this connection it is interesting to note that at least one native family has never been without a representative in the Institution during these three-quarters of a century. On July 24, 1841, Jacob Bokwe was one of the original 20 pupils with whom the Institution began. Twenty-five years later his son, John Knox Bokwe, entered as a pupil, and remained on as a valued member of the staff long after his school course was completed. Succeeding members of Mr. Knox Bokwe's family have kept up the continuity, coming and going without any break, the four now in residence being, of course, Lovedalians of the third generation. Jacob Bokwe, his wife, and his wife's sister were all received into the Church as full members on March 31, 1844.

MISCELLANEOUS

How Can I Keep Informed About Missions

1. By spending some money on my own missionary education.
How much has it cost thus far?
2. By reading missionary books and magazines.
How many have I read this year?
3. By joining a missionary discussion group.
Is there one in my church?

4. By attending missionary conventions.

How many have I attended?

5. By contact with missionaries.

How many do I know?

6. By acting on what I know now.

Am I doing this?

7. By passing on what I learn.

How much have others learned through me?

—*Laymen's Missionary Movement.*

OBITUARY NOTES

Dr. Ira Harris of Syria

DR. IRA HARRIS has died at Tripoli, after more than thirty years of service in the Syria Mission of the Presbyterian Board. Devoted as he was to his medical work, Dr. Harris never permitted it to crowd out his missionary motive. On the label of every bottle of medicine that went out from his hospital he had printed passages of Scripture, so that every time a dose of medicine was taken the patient would be reminded of Christ the great Physician. He was recognized as a man of wise judgment and poise, and several times has acted as the American Consular Agent at Tripoli. At the time of his death this was the case. Whenever there were special calls because of famine or plague, Dr. Harris was likely to be the first one to respond.

Archdeacon Wolfe of China

IN the death at Foochow of Archdeacon J. R. Wolfe, in the eighty-second year of his age, the Church Missionary Society has lost one of its pioneer missionaries. The Archdeacon, who set sail for China in 1861, had almost completed fifty-four years of foreign service. As a pioneer missionary, his journeys over the province, preaching and teaching, led to the

establishing of one station after another which to-day are strategic and important mission centers. He was a man of untiring energy, and had visited in his evangelistic tours practically every church in a district about the size of England. His three daughters are all engaged in missionary work, and one of his sons is in charge of a mission hospital. The Archdeacon was respected and loved alike by the missionaries, the European community, and the Chinese for whom he had worked for so many years.

American Board Missionaries in Turkey

SINCE May 1, 1915, 11 American Board missionaries connected with the three Asiatic Turkey missions have died. The end came to all but one (Dr. Barnum) in the midst of their work, and most of them came to the end of their labors because of the hardships and overexertion connected with the war.

Mrs. Mary E. Barnum, May 9, 1915.

Miss Charlotte E. Ely, July 11, 1915.

Mrs. Elizabeth B. Ussher, July 14, 1915.

Rev. George P. Knapp, August 10, 1915.

Mrs. George C. Raynolds, August 27, 1915.

Mrs. Helen D. Thom, September 9, 1915.

Rev. Francis H. Leslie, October 30, 1915.

Daniel M. B. Thom, M.D., December 6, 1915.

Rev. Henry S. Barnum, D.D., December 10, 1915.

Fred D. Shepard, M.D., December 18, 1915.

Henry H. Atkinson, M.D., December 25, 1915.

BOOKS ON MISSIONS AND MISSION LANDS

India and Its Faiths. By James Bissett Pratt. Illustrated. 8vo. 843 pp. \$4.00, net. Houghton, Mifflin Co., 1915.

In accordance with the statement of the preface, this remarkably readable book is not an attempt to write another treatise on the religions of India, but rather to reveal through the eyes of a traveler and one interested in the general problems of psychology and the philosophy of religion, the Indian religious life as it is to-day, without partizanship or antecedent bias. It is a tribute to Mr. Pratt's power of observation that in the comparatively short trip covering the autumn, winter and spring of 1913-14, he could get such an insight into the heart of the religious situation of India.

The book contains twenty-one chapters. The first chapter "On Avoiding Misunderstandings" might well be read by all who are trying to comprehend the situations in the Far East. Mr. Pratt's cautions as to the taking of testimony and the need of openmindedness are exceedingly valuable.

The next five chapters cover: "Hindu Worship," "The Hindu Pilgrim," "The Many Gods," "The One God," and "Duty and Destiny." They give a general statement of the religious situation and a very strong and vigorous picture which serves as a background for the succeeding chapters.

In chapters seven to sixteen we have an illuminating and sketchy account of the various religious movements of India, laying special emphasis on the reform movements in Hinduism and the progressive tendencies in all religions.

The last five chapters touch upon "Christian Missions in India" and their value.

Mr. Pratt's book is marked by frankness and fairness. If at times he seems to be too optimistic as to the religious situation, the fault springs from his eager desire to see the good in all movements which look toward an understanding of the truth. A second characteristic is the writer's ability to stand off and look at a problem, even the Christian religion, and see both its strength and its weakness. Apparently he has been trying to divest his mind, at least for the time being, of all favoritism. It is significant that one lays down the book without any doubt in his mind that the writer recognizes in Christianity a pre-eminence among the religions of the world, which is a strong vindication of its claims. Similarly, while looking fairly at Indian faiths, the author is unsparing in his criticism of their defects. In speaking of the teachers, priests and holy men of India and their degeneration, he says:

"Perhaps the saddest part of this whole process of degeneration is to be found not in the loss of belief, not in the meaningless forms, not even in the immoralities and obscenities connected with some of the sects, but in the hypocrisy and sham inevitably bred when an orthodox but unspiritual conservatism meets an increasing but cowardly intelligence."

Mr. Pratt says a strong word as to the attitude of the American government toward Eastern nationalities, and brings out into clear relief the danger of a continued disregard of Christian principles in international relations because of the inevitable reaction it will have in the minds of intelligent Orientals.

The book puts within the ability of

the ordinary reader a popular treatise on a fascinating topic, and is strongly recommended for those who have neither time nor disposition to go more deeply into the study of India's faiths.

Mary Slessor of Calebar. By W. P. Livingstone. Illustrated. 8vo. 3s. 6d. Hodden and Stoughton, London, 1915.

The life story of Mary Slessor, of Calebar, rivals in many particulars the thrilling story of the heroism, and devotion of David Livingstone.

Mary Slessor was born in a poor Scottish shoemaker's home, and as the father became an habitual drunkard, she was compelled to earn her living at a very early age. It was prophetic of her growing strength that she and her mother, with splendid pride, kept the fact of her father's infirmity largely unknown until his death.

The girl early conceived the idea of being a missionary, and after overcoming many seemingly unsurmountable obstacles, she was sent by the United Presbyterian Church to Calebar, West Africa. She had a compelling sense of mission: "I must go; I am in honor bound to go," was a characteristic expression. For years she supported her mother in the Scottish home from what she could save from her modest stipend.

From the first, Miss Slessor showed not only a true pioneer spirit, by penetrating unattended into the interior, but she also exerted a wonderful power over the cannibalistic savages, among whom she lived. For a time she was compelled, for lack of other shelter, to live with the wives of a chief in his harem, and was frequently witness of unspeakable cruelty and of violent deaths from trials by poison, burning oil, and by decapitation. Tho naturally a timid, gentle woman, she repeatedly subdued mobs of drunken savages, and so great was her power over different tribes that the British government made her a magistrate.

Most unconventional in dress and appearance—she went unshod and hatless

during all of her thirty years in Africa—she nevertheless delighted in the beautiful things of life, and during her years in the African bush, kept informed of the main events taking place in the outside world.

The success that rewarded her toil was very great and will multiply as the years pass. Honored by government officials, loved by her fellow workers and almost worshiped by the children, men and women about her, she gladly lived her life to the full. The story of her life recently published surpasses "Thinking Black" in interest and gives not only a vivid picture of life in the African bush but also the power of a life that was glorified and transfigured by a full devotion to her Lord.

In the Land of the Cherry Blossom. By Maude W. Madden. Illustrated, 12mo, 192 pp. 75 cents. Fleming H. Revell Co., 1915.

Japan is a land of fascinating scenes and people. Miss Madden pictures many of these delightfully in her series of 20 sketches. There are snapshots in temples and Japanese homes, at festivals and feasts for the dead; there are life sketches of a geisha maiden, of a prisoner who became a preacher, of a modern Cornelius and of others who have come into the light of Christ. Missionary societies and Sunday-schools will find the volume especially adapted to their needs.

Their Call to Service. By Philip E. Howard. 16mo. 157 pp. 60 cents, *net*. The Westminster Press, Philadelphia, 1915.

These stimulating studies in the partnership of business and religion, examines the lives of such noteworthy men as Sir George Williams, John H. Converse, John S. Huyler, William E. Dodge, and Cyrus H. McCormick. They show how each side of the partnership contributes to the other and makes for symmetry, strength, and achievement. They are especially valuable for young men.

The Reign of the Prince of Peace. By Richard H. McClearney. 12mo. 160 pp. 75 cents. Charles C. Cook, New York, 1915.

The poem is a description of the time when Christ shall rule—a time of peace and plenty, of righteousness and love.

The Kingdom in History and Prophecy. By Rev. Lewis Sperry Chafer. 12mo. 157 pp. 75 cents. Revell, 1915.

Bible students have long differed in their interpretation of the Kingdom of God and its fulfilment. Mr. Chafee, here gives a clear Biblical exposition of the subject—the promises, the offer, and rejection, the present situation and the consummation. The volume is worthy of careful study and is closely related to missions.

The Nez Perces Since Lewis and Clark. By Kate C. McBeth. Illustrated. 8vo. 272 pp. \$1.00. Fleming H. Revell Co., 1908.

Miss Kate McBeth, who has recently gone to her reward, was a woman of truly heroic personality and power. In this narrative we have the story of thirty-five years of life and work with her sisters among the Nez Perces Indians of the Northwest. Miss McBeth was a faithful, unselfish, and wise teacher, and has left a monument in the Christian Indians who came from her school. These sisters were pioneers, and built schools, houses, and churches, invented and manufactured things to supply the necessities of life, endured hardship and trials—but the victories and trophies won made it worth while.

How to Live. By Irving Fisher and Eugene L. Fisk, M.D. 8vo. 3 x 5 pp. \$1.00, net. Funk & Wagnalls Co, 1915.

Missionaries and pastors will be greatly benefited, their efficiency will be increased and their lives of service prolonged, if they will read, digest, and put into practise the simple, sane principles set forth in this volume. The subject of health on a high plane is discust under the main divisions of Air; Food; Poisons; Activity; Hygiene, etc. The preservation of physical health is, per-

haps, not the first duty of a man or woman, but it is a most important factor in happiness and service. The command: "Be ye holy" may rightly be interpreted to include also, "Be ye healthy."

The Children of Wild Australia. By Herbert Pitts. 12mo. 90 pp. 60 cents. Illustrated. Fleming H. Revell Co., 1915.

The Australian Aborigines, the people of the boomerang, are among the least known of all the people still on earth. They have peculiar habits, laws and characteristics that make them particularly fascinating to study. This description of their life and customs will appeal to children and to all who love adventure, folklore and travel in strange lands. We also see the black-fellows need of Christ and the encouragement for work among them.

Nancy's Mother. By Jean Carter Cochran. Paper. 12mo. 70 pp. Presbyterian Woman's Board of Foreign Missions, 156 Fifth Avenue, New York, 1915.

This fascinating picture of the charming life and work of a missionary mother in China is also a well-deserved tribute to Mrs. James Cochran, who is made to live before us as Nancy's Mother. The series of scenes and incidents grip the heart and stir the best impulses. "Nancy's Mother" will go on shedding love and sunshine wherever this little gift-book finds a reading. She will also make friends for Christ and His service.

The Children of South America. By Mrs. Katherine A. Hodge. Illustrated. 12mo. 128 pp. 1s. 6d., net. Oliphant's Ltd. Edinburgh, 1915.

Mrs. Hodge, whose article on the "Women of South America" appeared in the August MISSIONARY REVIEW, has recently passed away. She gives here her last contributions to missionary work in South America. It is a vivid story of conditions and people of various countries, told for children. Many will find the volume somewhat one-sided in its view, since the emphasis is on the darker side of sin and illiteracy, without

due regard to the excellences in Latin-American character and institutions. The descriptions are calculated to awaken interest and a desire to help improve conditions and opportunities.

The End of the Law. Christ or Buddhism. By Gilmore and Smith. Paper. 12mo. 87 pp. 4 annas. Association Press, Calcutta.

This is an apologetic for Christianity. It is constructive and positive, showing the contrast between the two religions and the supremacy of Christian truth. The main feature is that it shows how Christ is the fulfilment of the best ideals of Buddhism. Of course, he is vastly more than that.

NEW BOOKS

A Short History of Japan. By Ernest Wilson Clement. 12mo., pp. viii-190. \$1.00, *net.* University of Chicago Press, Chicago, 1915.

The Mikado: Institution and Person. A Study of the Internal Political Forces of Japan. By William Elliot Griffis, D.D., L.H.D. 8vo. 345 pp. \$1.50, *net.* Princeton University Press, Princeton, N. J., 1915.

Mary Bird in Persia. By Clara C. Rice. With a Foreword by the Right Rev. C. H. Stileman, D.D. Frontispiece. 8vo. 200 pp. 3s. 6d., *net.* Church Missionary Society, London, 1915.

Dravidian Goes in Modern Hinduism. A Study of the Local and Village Deities of Southern India. By Wilber Theodore Elmore, Ph.D. Illustrated. 8vo. 157 pp. W. T. Elmore, Hamilton, N. Y., 1915.

Mary Slessor of Calaber. By W. P. Livingstone. 3s. 6d., *net.* Hodder & Stoughton, London, 1915.

The Sunday-School Teacher and the Program of Jesus. By George H. Trull and Jay S. Stowell. 16mo. 160 pp. 50 cents. The Westminster Press, Philadelphia, 1915.

The Red Indians of the Plains. By the Rev. J. Hines. 6s., *net.* S. P. C. K., London, 1915.

Life Abiding and Abounding. Bible Studies in Prayer and Meditation. By W. H. Griffith Thomas, D.D. 16mo. 79 pp. 40 cents, *net.* Bible Institute Colportage Association, Chicago, 1916.

The Acts of the Apostles. Outline Studies in Primitive Christianity. By Rev. W. H. Griffith Thomas, D.D. 16mo. 96 pp. 50 cents, *net.* Bible Institute Colportage Association, Chicago, 1916.

A Short History of Belgium. By Leon Van der Essen, Ph.D., LL.D. 12mo. pp. viii-168. \$1.00, *net.* University of Chicago Press, Chicago, 1915.

The Sailors' Magazine and Seamen's Friend. Bound volume for the years 1914 and 1915. Vols. LXXXVI. and LXXXVII. Illustrated. 8vo. 192, 192 pp. The American Seamen's Friend Society, New York, 1915.

Morals and Manners Among Negro Americans. Edited by W. E. Burghardt Du Bois, Ph.D. 138 pp. 75 cents. Atlanta University Press, Atlanta, 1915.

The Cameroons (West Africa). A Historical Review. By T. Vincent Tymms, D.D. 24 pp. 3d., *net.* Carey Press, London, 1915.

PAMPHLETS

The Perpetual Prayer Calendar. "Praying Always." Oliphants, Ltd., Edinburgh and London, 1915.

But Now This Saith the Lord. A Missionary Anthem. By T. Tertius Noble. 10 cents a copy; 8 cents in quantities of 12 or more. Board of Missions, 281 Fourth Avenue, New York, 1915.

Missions in Africa. The Congo. 10 cents. American Baptist Foreign Mission Society, Box 41, Boston, Mass., 1915.

Presbyterian Missionaries at Work Among the Lepers of the World. By W. M. Danner. 5 cents. Woman's Pres. Board of Missions of the N.W., Chicago, 1915.

A Wide-Awake Station in the Land of Chosen. Board of F. M. P. C., 156 Fifth Avenue, New York, 1915.

Report of the Work of the Bureau of Education for the Natives of Alaska, 1913-1914. Bulletin, 1915, No. 48. Government Printing Office, Washington, 1915.

The Almanac of Missions of the American Board for 1916 contains much valuable information not only for those interested in Congregational Missions but for all missionary students—currencies, postage, shipments, a calendar of anniversaries; American Board fields, statistics and addresses of missionaries. 10 cents. Boston.

Converts Through Medical Work. By Samuel W. W. Witty, tells very interesting and some remarkable stories of people converted to Christ through the ministry of physicians. These include a Buddhist monk, a Toro princess, a Brahman, and a leper. 6d., *net.* Church Missionary Society, London.

The Way Home From the Homeland gives Dan Crawford's story of his journey back into Central Africa. It is a brief message in Mr. Crawford's own inimitable style. 6d., *net.* Oliphant's Ltd., Edinburgh, 1915.